

HUMAN NATURE :

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PHILOSOPHY OF THE HUMAN ORGANISM.

THE human organism is a spiritual manifestation, an incarnation of spirit—the physical point where all degrees of magnetical life and psychological consciousness weave unto themselves instrumentalities by which they maintain relationship with their kind throughout the universe. In man, the microcosm, all material elements and spiritual attributes co-mingle in a harmonious and unitary expression, constituting him legitimately “the son of God,” and “the child of Nature.” Inferior existences, only in a fragmentary way, shadow forth the Divine, the universal all. In the human alone does the creative principle become personal, or, in other words, the creature become truly divine. The grand man—the fountain source of all forms and qualities—is reproduced and individualised in every human being.

In the description of the human organism, which will follow in a series of papers, the grand uses and purposes of the whole in unity will be constantly kept in view, expressed or understood. The popular systems of anatomy and physiology are engulfed in an ocean of analytical facts, structural details, and individual functions. All this is necessary and essential as the beginning of knowledge, the A B C of science; but it must be supplemented by a synthetical view of the organism as the honoured image of the immortal soul. Man on earth may be looked upon as the highest organism in the physical, and the lowest in the spiritual, world. This latter condition varies much in individual cases. There are great diversities of spiritual development, even greater than on the physical plane. Of these spiritual conditions we do not propose to speak largely at this place, but will confine ourselves more to the physical organism, and the connections of the spiritual with and through it.

The human body is divided into distinct classes of organs, which we propose to call temperaments. These individually

connect the man with some special reality in the universe around him, and are, in fact, the complement or counterpart within him of that which exists without him; or, in other words, the manifestation in him of a universal principle, in harmony with which all things are constituted. In this respect only is man a microcosm, the image of God. By viewing man from this standpoint, all the peculiar spiritual phenomena described by Swedenborg, Harris, and other seers through theological spectacles, can be explained and accounted for. When the soul manifests itself in a special and potent manner, through either of these temperaments, it gives a peculiar sphere or magnetic aura to the individual thus circumstanced, and occasions a plane of mind or psychical state in accordance therewith. When any particular temperament is full and positively developed and in action, it brings the person *en rapport* with that principle of mind or existence of which the temperament is the external representation. The results of action on that plane will be happy or unhappy, spiritually beautiful or deformed, human, animal, or devilish, according as it is normal, extreme, or perverted.

The human organism, then, is a medium whereby the inner man has communication with all objects, phenomena, influences, and states of being which are capable of coming *en rapport* with it in its present state of existence.

We would observe, in this connection, that this temperamental mode of analysing man is the true foundation for ethnological study, and that branch of anthropology, now so popular with scientists, whereby the different tribes or races which constitute the inhabitants of a country or of the world may be determined. The features or types by which these races are distinguished are neither more nor less than the predominance or deficiency of certain temperaments. Without a thorough ground-work of phrenological physiology, how futile and vague must all efforts be to classify and distinguish the races of man? Testimony to these statements is ably borne by Mr J. W. Jackson in his work on "Ethnology and Phrenology;" but his associates in these branches are exceedingly loath to follow his enlightened example. This philosophy of organism may also be used for zoological purposes, as it indicates the true position of every species in the scale of organic development.

We will commence our description of the temperaments with an analysis of the Vital Apparatus, according to the division made in a former article.

THE NUTRITIVE TEMPERAMENT.

Vegetation or growth is the primary function of all organisms. In the inorganic world its equivalent is a state of existence maintaining the integrity of the object and preventing its trans-

mutation into other forms of matter; being the passive or negative form of which the vegetative or nutritive principle, is the positive or active. Organised forms, unlike the inorganic, are not stationary, but are subject to atomic and structural change, and hence require conditions enabling them to make restitution of those atoms or parts that are continually undergoing transmutation. This building or nutritive process is an act on the part of the individual who undergoes it. It is not the food which builds the body, but the spiritual or vital power within the body which, by means of mediatory agencies, appropriates suitable substances to an incarnation of itself in a tangible form.

The organ which enters chiefly into the composition of this temperament is the stomach. The primordial cell may be likened to an incipient stomach, having power to multiply itself and produce a surrounding of connective tissue. The lowest organisms are simply a mass of these primary nutritive cells or stomachs. When the animal is sufficiently advanced in the scale to be able to produce tissues and assume a distinct form, it may be said to be composed entirely of stomach or stomachs lining an internal cavity, the walls of which constitute the whole animal. In more complex specimens other organs become added. The stomach is prefaced by a mouth and gullet; rudiments of hepatic cells appear within the digestive cavity, giving the first indications of a liver; and soon follows a separate outlet for the excretion of waste or innutritious matters. At a very low stage of development these rudimentary organisms are furnished with a ganglion and simple nerves, the conductors of mind or spirit power to the organs, which elaborate surrounding elements into the tissues of the creature. This mind, or nerve power is seen to be the motive principle in all organisms, and a nervous machinery adapted to the manifestation of that particular degree of mind required, exists in every case.

In the various classes of animals the digestive organs are very different in their structure and powers of action. Some kinds of food require much more mastication than others; some are more easy of digestion—others more difficult; some foods contain a large proportion of available nutritive substances—others a smaller proportion; and these diverse conditions require a variety of nutritive organs as regards teeth, stomachs, intestines, &c. The habits of animals, like human beings, are much regulated by the proportion which the nutritive system bears to other parts of the organism. Those in which the digestive organs monopolize a large proportion of the bulk of the body and a great amount of nervous force, will be found to eat almost continuously, and be more conscious of their alimentary necessities than of any others.

In a successful diagnosis of this temperament a great number of features must be taken into account, as the organs which

constitute it are divided into many parts and appendages. The examiner must be able to decide as to the nature, capacity, and healthiness of these constituent parts individually, and give practical suggestions for their improvement and development. Following the course of events in the process of digestion, instead of the course of development from the lower forms, the first thing to take into account is the teeth. If these are strong and sound, there will be greater ability to masticate thoroughly. The food will be easier digested: as a consequence vital power will be saved, and there will be a greater proportion available for other purposes. See that the subject examined masticates his food properly, keeps his teeth clean, and has his food prepared in such a way as to necessitate the healthy action of the teeth. The salivary glands must next be taken into account. Observe if the jaws are thin and the cheeks sunken at the sides, and if there is a great depression on each side of the head between the eye and the ear. If so, then there will be a deficiency of saliva, and consequently of gastric juices. The food will not be quickly, easily, or well digested. The body will be poorly nourished. The subject will be troubled with dyspepsia, spasms, flatulency, sinking at the stomach, and other unpleasant consequences. Too high an estimate must not be placed on the capabilities of such individuals, even though their other developments seem to warrant it, as this deficiency of nutritive power will occasion a break-down before they have attained the summit of their capabilities. Such individuals will want to eat often; they will be deficient in saliva, and be unable to get their food down without a liquid of some kind; and will be disposed to select fancy snacks and tit-bits, rather than sit down to a plain, wholesome meal and do it honest justice. Caution such individuals against over-exertion,—they require recreation, hygienic influences, sometimes a warm climate or artificial heat by the judicious use of the hot air bath, freedom from worrying mental cares, and an occupation that will bring them freely in contact with natural and physical influences. Caution such persons against the gratification of their morbid appetite. Two meals a day are sufficient for them—the last meal to be taken early. They should carefully reject stimulants—alcoholics, tobacco, tea, and coffee; also, fat meats, made dishes, and artificial condiments of all kinds. They should take their food without using anything to drink with it, and become accustomed to taking just so much as they have saliva and gastric juice to dispose of.

If the face is broad, the cheeks full at the sides, a wide base to the brain, and a full, fleshy development between the eyes and the ears, then there will be an abundant supply of gastric juice and saliva. The stomach will be no trouble, except when empty; digestion will go on rapidly; and, if other conditions

are favourable, the person will be able to sustain a great deal of hardship, and upon a push exhibit capabilities that were not dreamed of before the hour of trial brought them to view.

The capacities of the stomach and digestive viscera may be judged of by the general fulness and amplitude of the abdominal region just under the diaphragm. If the body is too contracted in that part, there will not be digestive powers of a very high order, and the subject will require to take smaller meals and fewer. The state of the stomach, duodenum, and intestines is often revealed in the face. There is a peculiar appearance often manifested on the upper lip which is difficult to describe, indicating an irritable state of the mucous membrane of the stomach. The nose, when red and pimply, denotes derangement of the stomach and duodenum; sometimes this redness and scurf extends in scrofulous subjects to the cheeks on both sides of the nose, indicating general irritation of the whole digestive system, with constipation, piles, and other difficulties. Such characters, from defective nourishment and nervous irritability, are flighty and vapid; and their talents, though momentarily brilliant and effective, are not to be depended upon. Sometimes in children disease of the mesenteric glands may exist, and the abdomen may be large from this cause, and yet the lowest state of digestive power exist with it. These pathological conditions are not of general occurrence, and it requires much experience to give a correct diagnosis, and then prescribe for their recovery, or predicate successfully the influence they may have upon character.

This primary temperament gives the individual a consciousness of his vegetative necessities. In those animals in which it exists alone, they can have no function except that of nutrition. In human subjects, where it predominates, the function of alimentation will be the greatest blessing of existence, and they will be liable to pervert it by using it in an extreme degree. Those who have this temperament chiefly active, as is instanced in some savage tribes, can never attain much development either physical or mental. Having no other impulse than that of mere hunger, they have not energy or forethought to provide for contingencies: hence they starve most of the time, and devour carrion, insects, roots, or any rubbish that may come in their way. Unless the vascular temperament is in full activity, the nutritive does not benefit the individual much, and his life is a mere existence, devoid of physical strength or mental susceptibility. Savage tribes, as well as families in civilised communities, die out because of the inharmony existing between this temperament and its auxiliaries. The most abject creatures on earth, either human or animal, are such as are simply endowed with sufficient of the vital apparatus to keep them in existence—instance the sloth, and certain tribes in the islands of the Pacific.

Those in whom this temperament predominates, manifest the lowest plane of thought. Their appetite is for the grossest and crudest of foods; the smell of their flesh is rank and highly disagreeable. The base of the brain is chiefly exercised, and, though the cranial development may appear good, yet the mental manifestations are not in harmony with it. Many tribes of savages, as well as some of our respected neighbours, are faithful illustrations of this fact.

Like all other functions, the nutritive may be perverted, and, instead of its supplying to the system the means for carrying on its complex operations in a healthy and normal manner, it will produce poison of the most virulent and fatal description; the digestive juices, instead of being bland and assimilative, may be acrid and fermentative, and the products of such a state of things will have the most detrimental influence both on the health and mental condition of the individual. Many obstacles, physical, mental, and social, spring from this inversion of the nutritive function. Gluttony, drunkenness, tobacco and drug-eating, fondness for artificial drinks, tea, coffee, animal remains, and so on, exhibit humanity in its most animal and grossly depraved state, giving rise to psychical conditions on a par with the lowest grovelling forms that ever peopled the deepest and darkest hells of Dante, Milton, Swedenborg, or Harris.

THE MYTHS OF ANTIQUITY—SACRED AND PROFANE.

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"Ecstasies of Genius," &c., &c., &c.

ISIS.

NATURE—GOD MANIFEST IN HIS CREATION—THE MYSTERY OF BEING.

In a certain sense Nature is the divine mother, God maternally manifest, as the material producer and sustainer of creation. Put in another form, it may be said that spirit is the positive and matter the negative phase of universal being. In either sense, Nature is Isis, the arch-mystery of phenomenal existence, the heavenly truth hidden under manifold semblances, seen through many veils, and so but dimly apprehended even by the wisest.

Few characteristics are more profoundly indicative of a man's spiritual status, of his grade in the scale of moral and intellectual being, than his susceptibility to the mysterious. Some, perhaps the most, seem to regard this God-created universe as a workshop or a farm, a kitchen or a laboratory. It is a *thing* for use or profit—perhaps for pleasure. Its beauty and sublimity

are utterly lost on their embruted souls. They are neither delighted by the former, nor awed by the latter. They regard its flowery meads simply as pasturage for cattle, while its umbrageous woods are plainly for the growth of timber. They value the ocean as "the highway of commerce," and esteem the stars as helps to navigation. But without descending to this grade of gross utilitarian vulgarity in thought and feeling, what a deadness do we find in the minds of most persons to the vastitude and grandeur, the more than artistic beauty and royal splendour by which they are on every side so beneficently surrounded. As "the cattle upon a thousand hills" see only the herbage beneath their feet, so these good people, enslaved by habit, perform their allotted tasks in the complex machinery of social life, with all the dutiful regularity, but nevertheless with the contented blindness of millhorses. The dread problem of existence never troubles them. They *are*, and that is sufficient. The cardinal fact of being is to them no insoluble mystery. Creatures of habit, they accept this stupendous universe, as an accomplished fact, without one serious thought as to whence it came, how it subsists, or in what it will eventuate. They have no desire to know what it *is*, feeling, perhaps, adequately filled with what it *appears*.

All minds, however, are not of this class. They cannot rest satisfied with the surface of things. Perhaps they are not so healthfully infantile. They have a [diseased?] craving for something beyond appearances. They cannot accept semblances, they must have realities. They must lift the veils of Isis, and try the solution of the insoluble. But no sooner is one veil lifted than another is discovered beneath it, and the real features of the goddess still remain unknown, a fathomless mystery, suggestive of all the possibilities of beauty or terror lying yet unrevealed in the infinite abysses of divinity.

Thus a certain class of observers, not satisfied with casual incidents and accidental phenomena, as apprehended by ordinary minds, endeavour to penetrate beneath this deceptive semblance of incertitude, to the surer region of law lying underneath it. These are the men of science. As astronomers they have not only discovered the cause of eclipses, but are enabled to precalculate their advent to a second of time. They have placed worlds in their celestial balance, and weighed the masses of the solar system, with mathematical precision, in their intellectual scales. They have plumbed the previously fathomless depths of space, and gazed on groups of stars in the dim remoteness, never before revealed to the eye of man. Thus they have partially lifted that veil of Isis which hid her wondrous vastitude from the earlier generations, but only to discover that another and greater, because everywhere circumambient sphere of

order and beauty, of grandeur and glory, surrounds the little field of the known with the yet greater field of the unknown. Isis is still the infinite, and all that we have learned by the increased range of telescopic observation is, not her limitations, but our own littleness. So with the microscope, which conversely reveals the faultless perfection of her littleness. If suns and systems be not too great for her grasp, neither is the animalcule too small for her care. She knows nothing of insignificance, and treats no order of being with indifference or contempt. She finishes a moss as she completes an oak, and moulds a germ-cell as she rounds a world. This is the surest evidence of her divinity, which, while demonstrating its omnipotence on the great, equally manifests its omniscience in the small. Her condescension is infinite, and admits of no exception to the unlimited exercise of her truly celestial because omnipresent beneficence. In this direction, also, we have been lifting some of the veils of Isis, but only to discover that, as we cannot overreach her infinite vastitude, so neither can we circumvent her inconceivable minuteness. As she is above us in the one, so she is equally beyond us in the other.

Then there are the seers, or, as we now call them, the poets. These endeavour to discover, not so much the order, as the beauty of Nature. They care little for her sequences being wrapt worshippers of her loveliness. If rightly constituted, if born masters in their glorious vocation, they intuitively divine the spiritual significance of material symbols. They question the morning as to its dawning splendour, and the evening as to its waning glory. They ask the moon why she walks in her brightness, and the stars why they hang like golden-fretted gems on the ebon-brow of night, and the response to their invocation is echoed in the everlasting music of their songs. To such "the dead mechanism" of the man of science stands forth as "the living organism" of a divine spirit, a material revelation, stamped with the power, pervaded by the intelligence, and radiant with the beauty of its heavenly author. Spring tells them of his renascent youth, and summer boasts of his boundless wealth, while autumn speaks in tones of wisdom, now safely garnered as the slowly ripened fruit of his matured experience, ere as the gravest councillor of the year, he hastens to assume those snowy looks, in which the aged winter so beautifully blossoms for the tomb. They read the meadows and the woods, the seas and the mountains, as the successive pages of an illuminated missal, written with the finger and enriched by the designs of God. And as they behold the celestial hosts spreading their glory-woven banners upon the evening breeze, they listen in lowly reverence for "the music of the spheres," those faultless notes of celestial

harmony, whereto the shining cohorts keep step and tune in their eternal march of watch and ward around the walls of heaven. Thus, then, this high and holy priesthood of the beautiful prevail to lift another of the veils of Isis, but only to feel that they must still stand afar off and worship, that their highest and most befitting attitude in the presence of such stupendous excellence, is that of profound veneration, trusting that perchance another ray of glory, an additional beam of splendour, may yet be vouchsafed out of her infinite plenitude, as a divine acknowledgment of the stainless loyalty of her devoted worshippers.

Yet science and poetry touch only the mystic veils of Isis, as the manifested divinity of the present; but, in addition to this, she is also the past and the future, not only all that is, but all that was and all that yet shall be. The countless ages of the gone, with their mighty men and great events, with the growth and decay of empires, nay, the birth and death of worlds, are but the everlengthening train of her imperial splendour, on which the unresting loom of time weaves in, with equal unconcern, the agonies and ecstasies, the triumphs and catastrophes of the lapsing centuries. And the men and things, the suns and systems already extant in eternity, though not yet revealed to time, the mystic vesture of the future, what is this but that mighty procession of glories, whose effulgence is at once the precursor and the announcement, because the emanation of her approaching presence, the amber radiance of the dawn, that precedes the splendour of the already existent though yet unrisen lord of day. Yes, Isis is and was and is to be, the phenomenal presentment of the eternal and the infinite, adapted down to the feeble apprehension of the temporal and the finite; as we have said, God manifest in creation, and so a truth, as vital to us of to-day, as to the ancient Egyptians of a comparatively far off yesterday.

NOTES ON THE HISTORY AND PRACTICE OF MEDICINE.

No. IV.

THE whirlwinds of Crusading fanaticism that swept over Christendom at intervals during portions of the eleventh, twelfth, and thirteenth centuries, had a repressive rather than a vivifying influence on the intellect of Europe and the interests of learning. "The principle of the Crusades was a savage fanaticism, and the most important effects were analagous to the cause."* "If," remarks Cabanis, "we regard merely the absur-

* Gibbon's *Decline and Fall*, chap. 41.

dity of the enterprise, and the stupid ferocity which gave birth to it, the Crusades were nothing more than a cruel and superstitious disorder of barbarous times."* Or, as Hume expresses it, "The most signal and most durable monument of human folly that has yet appeared in any age or nation."†

The idea of rescuing the Holy Places of Palestine from the dominion of the Infidel had a peculiar fascination for the credulous ignorance and superstition of the age, when it is considered that about the close of the tenth century the prevailing belief in the Christian world accepted as accomplished the 1000 years mentioned in the Revelations of St John. "A general consternation seized mankind, many relinquished their possessions, and, abandoning their friends and families, hurried with precipitation to the Holy Land, where they imagined that Christ would quickly appear to judge the world."‡

Returning pilgrims filled Europe with alarm and indignation by exaggerated accounts of the ruthlessness of the Infidel, and of the sufferings they had to endure; thus the preaching of a Holy War against the ferocious Turk met with responsive sympathy, for it was an appeal to the besotted credulities of semi-civilised nations that excited and inflamed every passion interwoven with their superstitions. "The Roman Pontiffs and the European Princes were engaged at first in these Crusades by a feeling of superstition only, but when, in process of time, they learned by experience that these Holy Wars contributed much to increase their opulence and to extend their authority, by sacrificing their wealthy and powerful rivals, then new motives were presented to encourage these sacred expeditions into Palestine, and ambition and avarice seconded and enforced the dictates of fanaticism and superstition."§

The arts of peace and civilisation suffered lamentable discouragement from this Crusading frenzy; for, as Waddington observes, "Since knowledge is the only sure instrument for the elevation of man, can we imagine a condition of society more fatal to its progress than that which was regulated by the co-operation of superstitious zeal with military turbulence?—wherein two principles, separately so fruitful of mischief and misery, were leagued together against the virtue and happiness of mankind? War assumed a more frightful character by the impulse of fanaticism, and the ordinary barbarities of European strife were multiplied in the conflicts in the East. This necessarily grew out of the very nature of the contest. When the

* *Revolutions of Medical Science*, chap. ii., sect. vi.

† *Hist. of England*, chap. v.

‡ *Robertson's Chas. V. View of the State of Europe*, sect. I.

§ *Mosheim's Eccl. Hist.* cent. ii., part i, chap. i., sect. viii.

authority of Heaven is pleaded for the infliction of punishment, it creates an implacable and remorseless spirit, since it supersedes, by a stern necessity, all ordinary motives, and stifles the natural pleadings of humanity. The Crusaders exclaimed—'It is the will of God!' and in that fancied behest the fiercest brutalities which the world had ever beheld sought not palliation, but honour, and the crown of eternal reward."*

The Crusades, observes Robertson, were the only common enterprise in which the European nations were ever engaged, yet they remain a singular monument of human folly. He is of opinion, however, that extravagant and wicked as they were, beneficial consequences followed which had neither been foreseen nor expected. But this is more than doubtful, particularly as regards direct and immediate results bearing upon the intellectual and moral life of Europe. Any good results that can be remotely traced to their influence were exclusively of a political character and tendency. It may be conceded that they indirectly aided in severing the chains of feudal despotism, and in emancipating Europe from serfdom in its grossest aspects; that they contributed to the solid establishment of Monarchy on the gradual decay of baronial barbarism; that they accelerated the organisation of municipalities, and the elevation of the burgher class, and thus facilitated the great political changes connected with the growth and development of civil liberty. But had the Holy Wars never taken place, the inevitable progress of events would have brought about those changes more rapidly, we believe, in point of time, and more beneficially as regards the happiness of mankind. "From a system of military aggression, which had no foundation in reason, or even in those passions which are nearest to reason, few indeed were the fruits which could be expected for the benefit of society; and if any such did in effect proceed from the Crusades, it was through circumstances wholly independent of their design. It appears to us that these fortuitous advantages were both few in number and extremely partial."† But not so with the evils that directly flowed from them.

It is erroneous to suppose that the Crusaders brought back with them from the East a taste for the learning that survived among the Greeks, or that they were even capable of appreciating the civilisation of the Saracens. "The soldier of the Cross," as Waddington admits, "was no enlightened and leisurely traveller, searching to instruct himself and his generation, but a fierce, unlettered fanatic, proceeding on a purpose of bloodshed. In his prejudiced eyes, the civilisation of the

* History of the Church, chap. xxi.

† Waddington, Hist. of the Church, chap. xxi.

Greeks was inseparably associated with luxurious and effeminate timidity; that of the Saracens with an impious faith and blaspheming tongue, and the disdain with which he regarded the one, and the detestation with which he approached the other, repelled him equally from the imitation of either.”*

Thus literature and the arts gained nothing from the Crusades, save what was calculated to corrupt and deprave. Sunk as Europe was in revolting superstitions, the Crusaders returned with an augmented stock of heathenish credulities to deepen the corruption and demoralisation that everywhere prevailed. Nor was this all. The evil principle of religious persecution, excited and hallowed by a war against the followers of Mahomet, became incorporated with the policy of European States, and was speedily evoked to animate other Crusades for the purpose of extirpating so-called heresy among Christians. “To destroy the votaries of a different faith was esteemed an act of religion; and that, too, not so much because they were dangerous as because they differed. The principle which was originally intended against Mahometans only, took root generally. The rude understandings of a superstitious race were perplexed. One sort of difference might be as offensive to Heaven as another. The word heresy was not less diligently and deeply stigmatised in the tablets of the Church, than infidelity. To the Pope, the infallible interpreter of the spiritual oracles, the former was at least as formidable and as hateful as the latter. And thus the weapon which had been applied with so much praise of piety to chastise the one, might be turned, with the same salutary efficacy, to the extirpation of the other. Through such an inference, which then appeared not unreasonable, urged by the authority of a powerful Pontiff, the practice of religious massacre was introduced into the Church of Christ; and when the ministers of bigotry had once revelled in blood, they were not soon or easily compelled to relinquish the cup. Among the many evil consequences of the Crusades, we may account this, perhaps, the worst—that they put arms into the hands of intolerance, and finally kindled in the bosom of Europe the same fanatical passions with which they had desolated the East.”†

The song of the troubadour and the romance of the historian have clothed the Crusades with a factitious interest, and transmitted to posterity a totally false ideal; but, stripped of all such meretricious glitter, the rational mind must regard their influence as having been deplorably pernicious; not alone in favouring a more gloomy superstition, and a more ferocious fanaticism than had hitherto disgraced Europe, but also as tending to retain mankind in a degrading mental thralldom. They gave birth to

* Waddington, *Hist. of the Church*, chap. xxi.

† *Ibid.*

and sanctified the detestable policy of religious persecution, which deluged Europe with Christian blood; for it was held acceptable in the sight of God to repress the divine impulses of intellect, and exterminate by fire and sword all who dare acknowledge a conscience, and venture to exercise the right of independent inquiry and of judgment. It became the policy of Christian States to enforce, by pains and penalties, and the brutal violence of arms, an irrational, unphilosophic, and unchristian uniformity of religious dogma—a uniformity irreconcilable with man's mental nature, and wholly incompatible with intellectual progress, and the advance of civilisation. As Hallam truly observes—"The Crusades began in a tremendous eruption of fanaticism, and ceased only because that spirit could not be constantly kept alive. A similar influence produced the devastation of Languedoc, the stakes and scaffolds of the Inquisition, and rooted in the religious theory of Europe those maxims of intolerance which it has so slowly, and still, perhaps, so imperfectly renounced."*

We have dwelt on this topic so particularly because it is impossible to ignore the disastrous influence of an insanity that convulsed Christian Europe so fearfully, and contributed so powerfully to retard the revival of Letters. Medical science, and knowledge generally, derived no advantage from the Crusades. Debased by superstition before, a grosser corruption followed. It was not from the barbarous warfare of fanatics, nor from the gloomy cells of ascetics, nor yet from the profligate lives of a Paganised clergy that the first purifying impulse was given to the torpid and depraved mind of Europe. But it was to the despised Saracens and Jews that Europe was indebted for any civilising knowledge that did survive during the dark and dismal ages of the Middle Period, and it was from them that the first gleams of a brighter day emanated.

"During the flourishing period of the Saracenic School of Medicine," says Dr Bostock, "which may be considered as extending from the 8th to the 12th century, the science remained nearly stationary, or was even retrograde among the successors of the Greeks and Romans. We have scarcely a single name of sufficient importance to arrest our attention, and we have no improvements to record, either in theory or practice."† But, amid all this mental torpidity and gloom, occasional glimpses of twilight appeared. It was while Europe was sunk in ignorance, superstition, barbarous warfare, and social demoralisation that the Medical School of Salernum, a town near Naples, emerged from the obscurity in which it had reposed from its establishment in the 7th century, and soon rose

* Middle Ages, chap. ix., part 1.

† Hist. of Medicine, chap. vii.

into renown under professors who had derived their knowledge from the Arabians.

At this time an acquaintance with Latin writers was only preserved by a studious and select few, while the knowledge of Greek was almost extinct throughout Western Europe. Constantine, the African, was the first by whom a knowledge of the ancient writers was revived. He was an able man, deeply versed in the Oriental languages, and in the philosophy of the ancients, but he devoted himself chiefly to the study of Medicine. Persecuted in his own country, he was obliged, in the latter part of the 11th century, to seek refuge in Italy, where he was well received by Robert, Duke of Apulia and Calabria, under whose protection he conformed to Christianity, and employed himself in translating the Greek and Latin writers into Arabic, which was then the general language of science. He also composed some works in Latin, compiled chiefly from Arabian medical writers; and in this way a knowledge of the Greek and Arabian systems of medicine—sadly imperfect as they were—became known and diffused among the circles of the learned throughout Italy.

Constantine laudably exerted his influence with Duke Robert to promote the interests of scholarship. The school of Salerno was patronised, and the privileges conferred on it largely contributed to its successful progress and future fame. The school was further patronised by the Emperor Frederick II., who erected it into a College, A.D. 1225, which he endowed, with the exclusive privilege of conferring degrees in Medicine. It is alleged by some writers that Collegiate or Academic degrees were first conferred by the University of Paris, A.D. 1140, while others place the date nearly a century later; but there appears to be no doubt as to the fact that Salerno was the first Medical School, properly so-called, that was regularly organised and established in Europe, with the privilege of conferring degrees, and a licence to practise in Medicine and Surgery. An extensive curriculum was prescribed, which, among other branches, included a knowledge of herbs, preparations of simples, logic, anatomy, and astrology. Provision was made that the qualifications of students should be tested by strict examinations, but it is observable that the whole course of study was deeply tinctured with the errors and superstitions of the age. No attempt was made to extricate Medicine from the mass of error with which it was overwhelmed, and re-establish its study and practice on a basis of nature such as Hippocrates indicated. On the contrary, Medicine not only retained its empirical character, but the very regulations of the College were framed as if purposely to confirm and deepen the charlatanism of its practice, which then, as even now, had its foundations in the superstitions identified with the administration of mere drugs. Candidates

for the degree of Doctor of Medicine were required to produce certificates of having studied under competent professors during a period of seven years, while for admission as a Surgeon it was only required that twelvemonths should have been devoted to anatomical studies, which alone are the source whence is derived all sound scientific Medical knowledge.

It cannot, indeed, be too urgently impressed on the public mind that what is called the "Science of Medicine," apart from the study of anatomy and the branches connected therewith, has no substantial foundation whatever—it is only a mere art which an apothecary's apprentice is as well qualified to follow as the most pretentious member of any College of Physicians. However, as the Medical School of Salernum served as a model for similar establishments subsequently founded, the errors of its curriculum were also adopted, and thus the vain art, the speculative theories, the experimental empiricism of the drug-physician obtained a position of honour and dignity in the estimation of Europe to the deplorable disparagement of Surgery and true Medical Science. In this way the mercenary and destructive deceptions of drug empiricism were fostered, and the study of rational medicine discouraged. Thus we find that the College of Physicians, London, was incorporated in 1523, with privileges hostile to the public interest, the Physicians of Dublin in 1667, and of Edinburgh in 1681; whereas, the Surgeons did not obtain a corporate existence in London till 1745, in Dublin till 1786, and in Edinburgh till 1803,—so prone is mankind to be allured by pretentious deceits, to be cajoled by whatever panders to their credulities, while the solid, the practical, and the invaluable suffer culpable neglect, are despised for their natural simplicity, and too often appeal to reason in vain.

On the decline of the Saracenic schools in Spain, the only medical knowledge which remained in Europe was fostered at Salernum, until as Letters began to revive, its celebrity as a College was eclipsed by the rising reputation of the Universities of Bologna, Padua, and Paris. Thus about the middle of the 14th century we find Petrarch referring to its decadence as a medical school—*Fuisse Salerni medicinæ fontem fama est; sed nihil est quod senio exarescat*. Report speaks of Salerno as having been a fountain of medical knowledge; but there is nothing which does not become dried up by age. But as regards medical knowledge, this drying up of its fountains was general throughout Europe; for, with the solitary exception of the brief lustre of Salernum, there was no Christian school of medicine in Europe that emitted one ray of light. "We have," says Dr Bostock, "an interval of about three hundred years, from the twelfth to the fifteenth century, during which what are termed the dark ages still remained enveloped in the deepest gloom;

every department of science was neglected, and, among others, that of Medicine fell into its lowest state of degradation." *

The practice of medicine during this period was, for the most part, confined to the monks, who were profoundly ignorant on the subject, to hide which they had recourse to the prevailing belief in supernatural agencies, and their stock-in-trade consisted in an artful adaptation of their nostrums to the superstitions of their dupes. At the same time, however, the Jewish physicians, notwithstanding the barbarous persecutions to which they were exposed, obtained high repute as professors of the healing art. About A.D. 200, the school of Sora was established in Asia by the Rabbins, in which medical science was prominently cultivated. Migrating to Spain with the Arabs, the Jews established for themselves schools at Toledo, Cordova, and Granada, in which medicine formed a particular branch of study. Persecuted in Spain, they then flocked to the College of Salernum, attracted by the generous liberality of its Government, and as many as 600 students were at one time in attendance on its rolls. They also established schools in other countries where the exigencies of the times rendered toleration expedient. In France, the Netherlands, Holland, Germany, and Poland they enjoyed comparative protection from ruthless persecution. The Church, however, was always hostile to their practice of Medicine, but nature is stronger than penal laws, and kings, emperors, and even popes, when stricken with disease, were glad to solicit the aid of the despised and persecuted Israelite.

Thus, as Cabanis admits, the Jews were the first physicians of the middle ages. When "the fathers of medical science were known in Europe only through the medium of Arabic and Syriac translations, the Jews were almost the only persons who, by taking advantage of the labours of antiquity, knew how to treat disease with any sort of method." But of their practice we have now no knowledge. Their theoretical opinions and general systems we have in detail, and they are worth little; but their practice must have been different, for "they everywhere acquired an ascendancy over the other physicians, which was too uniform to be ascribed to anything but real talents." "But," concludes Cabanis, "there exists scarcely any memorials of this great success in practice, The views and observations of so many men, who were held in the highest estimation by their contemporaries, now repose along with them in their tombs. We learn that they cured diseases, but the particulars of their exertions are unknown to posterity, and have been lost in the progress of the art." †

* Hist. of Medicine chap. vii.

† Revolutions of Medical Science, chap. ii., sect. viii.

THE IDEAL ATTAINED:

BEING THE STORY OF TWO STEADFAST SOULS, AND HOW THEY WON THEIR HAPPINESS
AND LOST IT NOT.

BY ELIZA W. FARNHAM,

AUTHOR OF "WOMAN AND HER ERA," "ELIZA WOODSON," ETC.

"We had experience of a blissful state,
In which our powers of thought stood separate,
Each in its own high freedom held apart,
Yet both close folded in one loving heart;
So that we seemed, without conceit, to be
Both one, and two, in our identity."—MILNES.

—o—

CHAPTER XXVII.

COLONEL ANDERSON stood before the door, in earnest conversation with a gentleman whom we both pronounced to be English. He bowed to us as we passed into the parlour, and sent Phil, who was at his knee, to say that he would be with us in a moment. Fortunately the room was vacant, and we each took an end of the sofa; but we had only a moment to wait, for the Colonel came in, looking glad and cheerful, and shook us each by the hand, as if we had been separated days, instead of hours.

"Thank God," he exclaimed, fervently, "for the blessing of work. The Church teaches us that it is our curse: to me it is life, happiness, hope, salvation."

"A salvation much more easily attained, under most circumstances, by men than women," said Eleanore, sadly. "It is just the salvation and hope Miss Warren and I are praying for."

He sat between us on the sofa, and at these words he turned to her and said, as if the thought were new to him: "Do you want work?"

"And why should I not?" she answered. "Put my unexpected necessities out of the case, if you please, and still, if work is hope and happiness to you, it ought to be the same to me, if I had as much life and worth. The difference between us is only that of man and woman."

"But is not that enough to entitle you to exemption?" he asked.

"You would not, surely, deprive me of blessings which you enjoy so much," she said. "Something which you expect to do now, has, in these two hours, made another being of you. Your step is elastic, your eye bright, your speech firm, and your tones full and buoyant. You feel a power within which you have not felt since we set out on this voyage. It is a blessing and joy to feel and use such power. Why should I, being a woman, be denied it?"

"You should not," he answered; "but it seems to me that your

use of it should be in—a—home—a household, where you would not only enjoy, but confer *such* happiness."

"But the household is not mine," she said, sadly. "My theatre is fallen, but all my needs remain; and the wrong we complain of, as women, is the inequality of the treatment the world gives to you and to us. If I had all the treasure of the mines I could no more be happy with idle heart and brain and hands than you. But the world recognises and allows your right to labour, whether from necessity or choice. It permits you to go, unnoted and uncensured, in and out of all its market-places. It respects your earnest and persistent purpose to have and to do your part—to demand and conquer it—wherever it may lie: while I must courtesy and take what I can hardly get, with 'By your leave' and 'Thanks.'"

"You ought not to feel the need that would lead to your asking its favours of this kind," said Colonel Anderson. "If my will were the law of this globe, there should no woman ever have to labour one day in her life-time for outward goods or comforts. I would set the strong men at the work of supplying wants, and women should, at the worst, only re-fashion and put into new and more perfect combination the raw materials which their labour would furnish. I protest against women as *labourers*."

"But not as *workers*, do you, my friend?" she said, looking earnestly into his eyes. "You are willing, are you not, that we should use and develop all the powers that God has given us, and that can only be done in faithful, persistent work. If I had found here all the wealth and luxury which I expected, I should still feel within me the same urgency to occupy myself. I should desire work the same as now, the only difference being, that I should not then have had to think of the recompense, which must now be a primary consideration."

"It must not be!" he exclaimed, under his breath; "*you* are not fit for this strife. God forbid you should think of it!"

"But I must, Colonel Anderson. And I am fit for anything which I have the power to do, as well as another, without injury to myself. Nor do I complain of the necessity which drives me. I only complain of the world, which sees and knows this, in the experience of thousands of my sex, and yet converts itself into a vast prison for us, appointing the well-furnished and unneeded for our jailers. 'There,' say they, 'is one thing which you can do, here is another, and there another. We think you can live by any of these; but whether you can or not, you must not go beyond them. If you desire to remain in harmonious relations to us—if you would not be marked, proscribed, and shunned, do not seek further. You can eat, if not plentifully, you can sleep, if

not wholesomely, and be clothed, if not suitably, by diligence in one or other of these employments. Therefore, take it and be thankful, O gentle woman, whom we cherish and care for! As to the soul which rebels against this, that you call slavery, we have appointed the Church to take care of that. She knows all its enmity and wickedness. She will show it its bounds and limits, and so school it that it shall be grateful while you starve—meek while you are trodden to the earth.”

“Your picture does not flatter man or his organisations,” said Colonel Anderson; “yet I must admit it has some true features.”

“True features, my friend!” she replied; “is it not all true? Does not the world, because you are a man, give you full freedom to use all your powers in the largest and most agreeable and lucrative field, where you can find place? Does it not, because I am a woman, do exactly the reverse by me, though my necessities may be even more imperative than yours? The world *employs* you, and undertakes, by its theory, to *provide* for me. You, by the development of your power and skill, become its master—I, through dependence and inaction of my best capacities, its slave. That is the resulting difference.”

He was silent some moments, and I waited for his next words, with a strong feeling that they would be special rather than general, and probably narrow the conversation to the breadth of her personal prospects and plans; but her ideas, or the electrical earnestness with which they were conveyed to him, had taken hold of his heart and mind; for, after thoughtful pause, he lifted his eyes to hers, and said, “If I feel compelled to admit the truth of what you have said, what then? Whence is the correction of these wrongs to come?”

“In the recognition,” she replied, “of my moral freedom and right of spiritual growth, which are as dear to me as any man’s can be to him; in the acknowledgment of my integrity as reliable, my virtue, in all senses, as worthy of the world’s trust and my own, and that, in justice, I ought to be as free as you to go to-morrow about this city, and seek the employment best suited for my support. I ought to be respected, in going and coming, wherever a man as good as I am could be seen without reproach, and to feel entirely free in my choice, being restrained only by its worthiness and adaptation to my abilities.”

“Would you, then, have a woman to do the same things that men do?” he asked.

“The same things that are suited to her. Where it is dexterity of hand and clearness of brain that are required, I think you will admit it may be no boast to claim for myself and Miss Warren equal capacity with any public or private clerk or bookkeeper. Yet, which of us would dare apply for a situation in the post-office, or go there, if it were given

us ? Or what self-respecting woman would ask any merchant of this city to give her employment at desk or counter in his warehouse ? And if the place were obtained, and one had the courage to go and work in it, hour for hour, page for page, with any man in the house, at the month's end he would take two dollars for her one, and her employer would still reckon himself her patron. Yet we never find that landlords and ship-owners, and other proprietors, deal with us as with fractions of men. We pay as much for all the privileges of our half-life, as you for your whole one. We go and come at equal cost."

"I have no reply to all this, my friend, except that it is true," said Colonel Anderson.

"And wrong," she added.

"Yes, wrong, I admit; but it is wrong as old as the world; and but for my faith in the right, I should, perhaps, say remediless."

"Its remedy," she replied, "will lie in the true thought and right feeling moving the minds and bosoms of honest, fearless, and affectionate men and women. I did not mean, however, to attack your opinions for I do not know them; but I feel the wrong just now, and my poor cowardice, like that we often see in the world, assumes a character of courage, and makes a virtue of self-defence. Your rejoicing so heartily and healthfully in the blessing of work, jarred upon these strained chords of my heart; but have you not some better words for us ? I think you would not readily find more grateful ears than ours."

"Miss Warren," said Colonel Anderson, turning to where I sat, "I shall make my peace on both hands, I hope, if I say that I am not afraid of you, and therefore wish to ask a question or two—assuming, as you once said, that you are, for the moment, my sister; on which assumption alone I could possibly ground any title. May I do so?"

"Certainly."

"We will suppose you absent," he said to Eleanore.

"Would you not rather have the fact?" she asked, making a feint of rising.

"No, do not go. I particularly wish your presence after a few words, and I can imagine you away till they are spoken. Now, Miss Warren, I think there is no reason for your hesitating to tell me, after what has necessarily been common knowledge between us, how affairs were arranged with Captain Dahlgren?"

"I told him, and he agreed with us that it was admirable." "But you are not comfortable, and cannot long remain here," he said.

"May I come in a moment?" asked Eleanore.

"With anything pertinent to that remark, you shall be heard," he said, with a mocking solemnity of manner and tone.

"Then, as I know you love directness—"

"Better than anything except the source of it at this moment, he parenthised."

"I will answer that question myself. Miss Warren is at present the owner of eighty dollars in money, a valuable watch, and a very small, much-abused wardrobe. This humble speaker possesses three hundred dollars in gold, a less valuable watch, a wardrobe of about the same pretensions, and one jewel above price. In addition to these, we have both good health and resolute hearts—and while we have them, do not intend to eat and sleep at twenty-two dollars a-day, or consume any one's bread but our own."

"Is that dinner?" he asked as a bell rang in the passage at that moment.

"I think it is," said I.

"Shall I have the pleasure of accompanying you to the table?"

"If it please you to dine now and here," she answered.

There was a great rush of feet in the passage, and we waited till the press was over, and then Eleanore said: "I must get my shawl, to cover the little king; he will be cold lying here alone."

"I will go for it," said I.

When I returned, Colonel Anderson was saying, with the deepest earnestness: "Believe me, my dear friend, your project is little less than insane—for such a woman, in a city like this. You call it corrupt; your childish imagination cannot conceive of its iniquities. Even I, a man of the world, feel revolted at many of the sights I have already seen. Perhaps it is not that it is in fact so much worse than other or older cities, but the vicious are unrestrained here by the presence of the virtuous. For God's sake, be counselled, and do not expose yourself to the rudeness and insult you could scarcely—no, not possibly escape!"

"Self-respect, purity, and consciousness of right, are a triple armour," she answered.

"I know they are," he replied, "in all fair warfare; but the field is against you here."

"Then the field must e'en be braved!" she said, firmly. "I may be defeated in it, but I cannot be conquered."

"I know you will not," he said, his features expressing the anguish with which he heard her determination; "you will bring out of the fearful conflict before you, the same high and spotless soul you carry into it—strengthened, I know, by all the pains and perils you will surmount; but—why will you do this thing?"

"Simply because I see no other path open to me."

She stood at the end of the sofa, resting her hand upon it, her eyes bent to the ground—and I, across the room, at the window, waiting to go to dinner.

“Miss Warren,” said Colonel Anderson, “allow me to wait on you to the table, if there you will excuse and permit me to return to Mrs Bromfield.”

He did not ask her to grant him a private interview, and when I turned, on hearing my name, I saw him standing very near her, his tall, powerful form bending over her, as one sees a tender mother yearn toward a wayward child whom she does not quite embrace. I felt that at that moment he had asserted his natural power, and I hoped it would prevail.

I therefore assented to his proposal, and after being seated at the table, I whispered, as he bent down, “God speed you!”

CHAPTER XXVIII.

THAT dinner-table—shall I ever forget it?—that first in-door assemblage of a population drawn from every nation and class of civilised men! Were ever such visible incongruities gathered at one board? So much youth, power, and life, running to waste and perversion—such legible records of these facts in the handsome, manly faces before me. I was near the upper end of the table, and on the same side, above, were Mrs Lindley and her friend, with a man whom, from his quietness and indifference to her, I immediately concluded to be her husband.

Very gay and demonstrative were these ladies—saluting gentlemen across the table—taking wine with them—ay, and drinking it too, with sufficient gusto and freedom. Opposite them sat a serious, thoughtful-looking young woman, with a girl, of about Phil’s size, on one hand, and a bright little yearling on the other. No husband there—no gaiety, no salutations nor wine-drinking—apparently a stranger, like myself, or, at least, not a participant in the life about her.

Below, on both sides, sat men of every shade that the Saxon blood is capable of, and every conceivable condition of person and garb, except the ragged and patched. There was a very large majority of well-dressed men—well-dressed, that is, if wearing the newest clothes, the whitest and glossiest linen, the most striking of plaid and striped vests, and the most exaggerated pins, chains, and rings, could be called dressing well.

Next below me were three stately, slow-moving Englishmen, who utterly refused to be driven by the heat of the battle about them, and

opposite them some faces, that I knew were American, feeding with a little deliberation. These were afterwards shown to me as gamblers—the richest men in San Francisco, it is said.

There were middle-aged men and young men; unwashed and uncombed miners sitting next to perfumed heads fresh from the hands of the barber. There were splendid faces and heads, and bodies, too, in rough carter's frocks, or blue or gray over-shirts. There were men, who, you would have affirmed, had known Yale or Harvard, looking, all below their chins, like respectable porters.

There was a confusion as at Babel—of English, with all the American and British idioms, French, German, Italian, and Spanish. When I sat down the table was full, and in ten minutes, I think, half the seats had been left and filled a second time. To some there came even a third occupant before I was ready to leave mine. For I had an appetite and leisure, and immovable British solidity in my long-abiding neighbours aforesaid, to sustain me. So Mrs Lindley and her companion had carried their many flounces and their fair necks and shoulders out of the room, and the serious lady had led away her little ones, and our waiter had looked impudently at me many times before I rose. I took a plate of dinner for Mrs Bromfield and Phil, and two deserts, and with these I went straight to our room. As I passed I heard loud voices in the parlour, and I was, therefore, prepared to find Eleanore up-stairs. And there she was, alone, sitting on a low seat, with her face buried in her pillow.

She did not look up, or wait for me to speak, but asked, meekly, would I “go to the parlour for Phil. I could not bring him up, dear Anna, when I came.”

I did not stay for a second word, but ran down stairs, where I found the darling, fresh from his sleep as a rose-bud, his hair tossed carelessly back, and his great eyes filled with a solemn, infantine wonder, that was almost weeping, at finding himself with the strangers. They were doing and saying the kindest things they could—Mrs Lindley and her friend and a profound gentleman whom they called Jack; but Phil's lip had already begun to quiver, and the moment he saw me, he flung himself from the sofa and from them with—“Oh, Miss Warren, take me to mamma!”

“The dear little fellow!” said Mrs Lindley; “he wouldn't have anything to say to us.” And she tried to coax a kiss from him before he went, but he would none of her.

“I love little boys,” she said, holding his hand, “and I haven't got any. Won't you come and be my boy?”

“No!”—sturdily.

"Why not? I would give you candies and figs, and everything you wanted."

"Because—my mamma loves me, and she don't talk so loud as you do."

At this they all laughed louder still, and Mrs Lindley seized him in her arms, and violated his lips with a kiss, which he flung off almost as indignantly as his mother had, on another occasion, and with flashing eyes and flushed face, said, "Don't you do that again! I don't like you!"

We got off now, Phil almost crying with vexation; which, however, he soon forgot, in the prospect of his dinner, for he was very hungry, he said. After he had kissed mamma, and congratulated himself on finding her again, I took the dinner, which she utterly refused to taste, to my trunk, in the farthest corner of the room, at the window, arranged it, and seated the little gentleman for his solitary meal. "Now," I said, "Philip can eat his dinner, and see all the people and horses go up and down. Mamma and I want to talk."

"Yes," he replied, understanding that we were not to be interrupted, except upon great urgency, and I left him and went to his mother.

CHAPTER XXIX.

"DEAR ELEANORE," I said, "tell me now—I know what Colonel Anderson took me to dinner for—tell me how you have arranged it."

"There is nothing arranged. It is just as it was before."

"Did he not—"

"Yes—yes," she interrupted, "he asked me to be his wife."

"And you refused him?"

"Yes."

"Then," I exclaimed—all my patience swept away at that word—"then, you are as little deserving of the blessing you have as any honest woman can be. Did you not tell me that you were free in heart and hand? You have not promised any one else—"

"Promised!" she exclaimed, raising her face suddenly upon me, and dashing the hair before it.

"I know"—I said—"I know there could be no promise from you without love—nor with it, either, it seems; for you love this man, Eleanore."

"Love him!" she echoed.

"Then, why, in the name of all that is true and honest, did you refuse him? Why did you not, at least, acknowledge a preference?"

"Preference!" and she rose to her feet. "Preference! Now, dear

Lord, give me patience with her, for thou knowest I love her! Preference! I should prefer good Captain Dahlgren to Mynheer Volgelbert, with his pipes and beer-pots; but I should *prefer* sinking peacefully, through the green waves, to the bottom of the ocean, to marrying either!"

She moved fiercely up and down the narrow space between our beds three or four times; and then, stopping in front of me, resumed her low seat, took both my hands in hers, and said, gently: "Do you know, dear Anna, that I love this man? and that means that his presence gives me life, and his absence takes it away—that I envy the senseless air which embraces him—that his footstep is a joy to my inmost soul—and his voice—oh, his voice interprets to me all Nature! It is the master-tone, wherein all others—discords and harmonies—are melted into sweetness! You do not know that instrument, dear Anna. You have heard only its hilarious or its earnest or its everyday utterances. I have heard more, but only once—only once. I never dared trust myself again to that music. I am particularly sensitive to the voice. I estimate and feel that of the commonest person who addresses me. I am led to new friends by it sometimes, for a sweet, harmonious soul does not flow out in rough or mean tones. I liked this voice at the first word; it had a manly volume and fulness, with such clear, musical intonations—promises of deep tenderness; but I never heard those rare modulations till that evening—you remember, dear, that sad, yet happy evening, when we sat so long upon the beach, talking of the future life, and the hopes and aspirations it should crown. Then, when we were walking up—I was still weak, you know, and the deep sand fatigued me; but I would not lean on his strength, as I should have on Captain Landon's, and involuntarily I betrayed my weariness—he bent his head down, and the clear, distinct words fell, one by one, close upon my forehead, as if out of the divine heavens: 'Why do you refuse my strength? Why am I strong, but for your weakness?' And before I could recall my soul from the bewildering trance of that moment, it was added: 'If I dared—if you were not in foolish antagonism to God and our souls—I would clasp you to my strong heart, and you should never again know weariness or feebleness.' 'But you are a *man*,' I said, 'a strong and noble man, and therefore I trust you.' But to-day, dear, I dared not let him speak so near my heart. I told him I would only hear him if he remained at the other end of the sofa, and I know he was angered by my words, for that old fire of his ancestral race smouldered and darkened in his eyes, till I said, kindly: 'You forgot, my rash friend, that we are every moment subject to the intrusion of strangers here. 'You

are entirely right, Eleanore,' he answered—it was the first time I ever heard him speak my name—'I will do your bidding; but, in God's name, now, be reasonable, and hear me with a woman's heart, and not with the ear of a Fate.' And then he repeated the story you already know, and asked did I—but I broke his question off, and led him elsewhere before it was framed. For you see, dear, if he had asked did I love him, I could not have avoided confessing, either by silence or words; and I would not, for my right hand, he should know it at this time."

"This is so inexplicable to me," I said, "that I hope you will be charitable to my dulness—I am only a common mortal—and tell me why."

"Anna," said my friend, very earnestly, "could you—would you decide such a question, under circumstances like ours, to-day? I am ill understood, indeed, if severe judgment is to be pronounced for what I honestly believe to be the wisest and most womanly act of my life—and which also costs me not a little pain. I have confessed my love to you, but can you not see and feel what is due to my heart—to my inner life—to my outward dignity—as a self-trusting, self-reliant woman? It would be possible for me to doubt myself at some future day, I think, if in this haste, under the pressure of the tempest without and the desolation within—which, God knows, is bitter enough—I could be tempted to cast my burden on another soul, however loving and true, as I know his to be."

"To confess your affection," I said, "would be a simple act of justice to the object of it, and not necessarily, it seems to me, a surrender of anything essential to dignity and self-respect. I do not see your magnanimity and tenderness in this, Eleanore. Pardon me if I pain you by saying it."

"I could more easily forgive your saying than keeping it unsaid, Anna. That would be unworthy our friendship. But, while I feel wholly clear in my own soul, I see I shall find it difficult to bring you to my point of view. There are questions as deep as life and death, affecting my relations to Colonel Anderson, not one of which has been so much as alluded to during our acquaintance."

"You do not expect, or wish, I am sure, that your husband shall entertain your opinions, and conform to your views."

"Not unless I were diabolic enough to marry a man for the *luxury* of despising him," she interrupted, warmly.

"No," said I, not heeding her blazing eyes and flushed face, "but you know Colonel Anderson well enough, I think, to be quite assured that you entertain common hopes, aspirations, and sympathies. Do you not?"

"Yes, if you make that as a general statement; but I have views and purposes in life, with which, for both our sakes, he must be fully acquainted, before we assume any permanent relation, other than that of friends. And if he has not such also, which I ought to know, we shall be better as we are, than nearer each other in the long walks of the future years. I should inevitably jostle, and finally spurn, a man who had not some adequate objects of his own, which might be hindered or helped by me, but must, under all and above all, *be his*—testifying his individuality and power, as those which I pursue shall testify mine. I can predicate this of such a man as Colonel Anderson, but so I can of many others whom I know, between whom and myself the globe is not too great a wall of separation."

We were silent some moments. I was beginning to get a gleam of that interior light which she was following, when she said in a tone so tender and changed from the last I had heard, that it arrested the current of my thoughts at once: "Shall I confess, dear Anna, that, hard as I know I seem to you, I withheld all acknowledgment of my love in the midst of these fearful trials and yearnings for the tenderness and strength of such a soul as his, more because I dared not trust myself to make it, than for any other reason? You think I am strong, with a heart of iron; but, had I suffered myself to utter a word, or betray by a glance the homage my soul pays him, my strength would have become weakness, and I should inevitably have taken refuge in his arms—perhaps to despise myself when the storm should be past, and he had brought me to smooth and sunny waters. No, I must do that for myself, or I shall never be worthy to be his wife. In weakness and self-distrust I withheld confession—in strength and self-discipline I will, with God's help, endeavour to become more nearly what he dreams that I am; and then, dear, when the life of realisation comes to us, not far off in the future—"

"Ah, be careful, Eleanore—be tender of that precious treasure—a true man's love! Do not let dreams of the impossible or improbable dim or shiver the bright casket that contains such a jewel for you! I tremble when I think, not of the danger of your loss—for I believe that is impossible, except by his death—but of his suffering, and the dreary banishment from hope to which your silence has consigned him."

"I am not fearful for him, Anna. It may seem ungenerous to you, but it is true, and being so, may as well be spoken. I scarcely feel pain for him. You look surprised: but do you not know that the noblest maturity of character is in suffering? And whenever, turning from my own claims and position, I think of him and his, I feel with

all my love for him—nay, because of it, and of my proud and perfect trust in him, a secret rejoicing thrill along the deep and inmost currents of my being, that such a soul is going into the furnace to prove its purity and individuality. I know that he is so worthy of the gemmed coronet with which experience will crown him, that I can be almost thankful to the inexorable hand which parts us. When the heroic mood flushes over me I am sorry for nothing but that my share of the pain is not greater. For him there is nothing to fear. He has a large and beautiful and healthy nature, full of wholesome activities, as you saw by the rugged heartiness of that thanksgiving for work. He has many sweet impulses worthy the most womanly soul, and I know he will prove himself equal to the great trust I repose in him. He is going away this afternoon to Sacramento, and thence to the mountains."

"When will he return?"

"I do not know."

"And you can thus treasure up heart and soul in him, and let him go away to the wilderness, unconscious of his possessions?"

"I have told you, dear Anna."

PSYCHOLOGICAL INQUIRIES.

MR. HOME'S MEDIUMSHIP.

REMARKABLE ELONGATION AND COMPRESSION OF HIS BODY—OBJECTS CARRIED AND INSTRUMENTS PLAYED BY INVISIBLE AGENCY IN THE LIGHT—THE ACTION OF FIRE RESISTED.

SIR,—In my last letter, I said I would send you a farther account of some very remarkable seances that have occurred since I addressed you. I now keep my promise.

For brevity's sake, I will avoid repeating attendant circumstances, and the minuter description of how those present were placed, and the mode employed to verify the phenomena. Suffice it to say that the phenomena were all carefully examined and tested, not because we doubted Mr Home, but because the wish to be in a position to affirm positively as to what we were witnessing has become quite a creed with us who have followed this inquiry.

The first evening of the series of seances I am about to narrate commenced after some thirty minutes' pause, with the well-known raps, tremblings, and movement of the table. Then voices were heard to repeat the words, "Holy, holy, holy;" and then was spelt out, "We will play heavenly music."

The accordion, which had in the meantime been taken hold of by Mr Home, played a very beautiful piece of sacred music; at times the

instrument was carried horizontally out into the room, then taken from Mr Home, suspended in the air, and played. The words, "This is earthly music" having been spelt out, discords were sounded in rapid succession, followed by breaks of fine harmonies. At one time the accordion was carried underneath the table to Mr —, and, whilst thus separated from Mr Home, the instrument played a very soft, sweet-toned piece of music. Mr Home now rose, and, seating himself at the piano, performed with wonderful execution; then rising from the piano he walked three or four times round our circle, mesmerising each in turn. Here the extraordinary manifestation of elongation and shortening occurred. The height he attained must have been quite 6ft. 9in.: as he lengthened out, his clothing at the waist separated fully six inches; and again, as he became shorter and shorter, the waistcoat descended quite down to his hips—Mrs — holding the end of his waistcoat to make certain of the elongation. The trance state in which Mr Home had been up to this time now ceased, and we were reminded by a "Good night" that the evening had ended.

The next day at dinner, whilst the servants were in the room waiting upon my guests, a chair moved spontaneously from the corner of the room right up to Mr Home, then another chair, then the dining-room table tilted and moved, and trembled violently. Mr —, who was seated next to me, said he was being touched and pulled—at the same time, a hand was observed to lift the table-cloth. I need not assure you how greatly the servants were startled; and even those who were more habituated to these phenomena could not refrain from expressions of surprise. Later in the evening, nine in all had assembled in the drawing-room; raps, movements of the table, the lifting of the semigrand bodily off the ground, and the spontaneous moving of a small side-table up to where we were seated, forewarned a very interesting seance. Several very beautiful sentences were then spelt out. I will transcribe some few as characteristic. We had been speaking of the late Prof. Faraday, and his strong disbelief of these phenomena, when the table tilted, and the following was spelt out:—"He now knows that our God is all-powerful in very truth, and that his ways are not for man to criticise."

As the word "God" was spelt out, every letter was given in the most solemn, emphatic manner; each letter was differently spelt—that is, the letter "G" by the lifting of the table; the letter "O" by the movement of the semigrand; "D," by loud raps at a distant part of the room. This I have remarked on many occasions; also that the table is generally bodily raised into the air, not tilted, and I have seen instances where the table remained suspended in the air three to four minutes. Then followed the sentence—"Thoughts are a part of the divine; when thoughts are pure, the soul is nearer God."

The invisibles then addressed a lady present—"Trust, there is a morning star: it will surely rise." Another sentence, and I must proceed with my narrative. A lady present had been repeating the following verse: "And all save the spirit of man is divine." The invisibles at once responded, "He too is divine when he forgets himself and follows God." We were so much pleased at this taking part

in our conversation, that we expressed our thanks, and asked if they, the invisibles, really sympathised with us: to which the reply at once came, spelt out by the movement of an adjoining table, at which no one was even near—"Why not? we were as you are—we sought for light; the morning came; the day is everlasting."

Mr Home had by this time passed into a trance. After making several circuits and mesmerising us, he placed himself behind Mrs —, whom he mesmerised. I have not space to describe the whole of the proceedings, though I have kept, for my own satisfaction, accurate notes of what passed. Remarkable was the breathing of Mr Home upon Mrs —'s spine, causing alternately a feeling of cold and then of intense heat. Mr Home said, "I am now going to grow taller;" and then the remarkable phenomenon of elongation was witnessed. The elongation repeated itself three times. The first time, Mr Home lengthened to about 6ft. 9in.; then he shortened down below his normal height to about five feet. He then asked me to hold his feet, which I did by planting my foot on his instep, whilst Mr — held his head, his left hand being placed on his left shoulder. We carefully measured the extent of elongation against the wall; it showed eight inches. Mr —, who had been watching the extension at the waist, measured six inches elongation!—Mr —, who stood behind Mr Home, barely reaching up to his shoulders, though himself six feet high. Mr Home had now seated himself. Again he said, "I am going to be elongated. Daniel will be elongated thirty times during his life: this is the sixth time" (?) Mrs —, who sat next to Mr Home, placed her hand on his head, and her feet on his feet. Thus held, the elongation nevertheless proceeded, measuring six inches. I repeat, Mr Home was seated all the time, and held by those present, anxious to verify this truly unaccountable phenomenon. By this time Mr Home had awakened from his trance. Shadows on the wall were seen, voices heard, and, finally, "Good night" spelt out, terminating the evening.

During the night, the manifestations continued in Mr Home's bedroom. Mr —, who slept in the same room with Mr Home, said he repeatedly saw spirit forms cross the room. A spirit hand rolled up the blankets of his bed, and a form was felt to walk across his mattress, the pressure of the foot, as it stepped across, quite indenting the bed-clothes.

MORE FACTS.—At this seance, after some considerable lapse of time, three of those present went into the adjoining room. The shutter bell was taken from underneath the sofa, carried across to those present—the spring-band resting for a time on the arm of Mrs —, who noticed a clear, brilliant luminosity under the table. The bell first went under Mr Home's chair and rang, and then raised itself on to his knee, winding the steel-spring round his arm; then it carried itself on to the lap of Mrs —, and the spring suspended itself by the curve on her arm quite firmly, and, disengaging itself, went under the table to Mrs —, the luminosity increasing in intensity. Mr — had now joined the party. The steel spring had again attached itself to Mr Home's arms. What added to the interest, was that the end of the steel band answered by taps to the questions put.

The four friends had now rejoined us. Movements of the table and loud raps at once occurred—Mr Home falling off into a trance almost immediately. In his trance state, he delivered a very beautiful address, too long to be copied; then passing up to the hearth, placed his hands and then his face in the flames, and on the burning coals. This fire test I have witnessed several times, and particularly call attention to it, as its interest is increased if we but look back to the records of religious persecutions of past ages. On this evening, I had the amplest opportunity of watching the exact movements, and quite satisfied myself of the fact that Mr Home touched the burning coals. A lady present, unable to resist her expressions of alarm as his face neared and closed upon the flames, was reproved—Mr Home extending his right hand toward her, and which had now become white and luminous, in reproachful warning, saying: "Have you no faith, no faith? Daniel will take no harm."

The accordion was now laid hold of by Mr Home, who had seated himself at the semigrand; he attempted to play both instruments, but the notes would not tune to accord. He then seated himself at the harmonium, and played a very beautiful piece of sacred music on both instruments—the accordion being carried horizontally into the room whilst held by him with one hand, the harmonium being played by his right hand. What added to the interest, was that both instruments were in perfect accord—ance—a choir of voices accompanying the instruments, and giving fulness to the performance. Suddenly the music ceased, and the dying voices of the choir appeared to melt away into space. The evening terminated most pleasantly, the spirits literally taking part in our conversation. I will only instance one or two of the sentences they spelt out in reply to our questions. We had been speaking of Swendenborg's dyspeptic ideas of a future state, and his hell torments, when loud raps made us understand how wrong he had been in his descriptions. Again, we spoke of the demi-obscure of our churches, and the magic of this sombreness. The sentences were spelt out by loud raps at the extreme end of the room—"The partial obscurity is typical of earth." "The soul longs to seek the milder light." "*God is light; God is love.*" Requesting us to sit on a given evening, our spirit friends departed—the words "Christmas Eve" being uttered and clearly articulated three or four times.

DEVELOPMENT OF THE PHYSICAL BODY AND SPIRITUAL BODY.

I have thus far given you an account of what I have witnessed; it is time I should resume my reasoning upon the causes of these phenomena. I have already explained that they are dependent upon the presence of a free "nerve aura;" and that the incarnation, or embodiment of spiritual beings, can only take place in an element organically mediated by the presence of a living being. The next question to be considered is, What is this incarnation of a spiritual body?—what are the functions?—how is this ether-body organised?

Embryonic evolution is an incarnation of the soul, mediated by the nerve aura of the mother during uterine gestation, and in which every organ of the child is developed by the mediatorial-aiding presence of

the parent. After birth, the soul is clothed in a mechanism adapted to assimilate the elements fitted to sustain it—functions independent of the parent.

The alimentation, the nourishment, and sustenance derived from surrounding nature, point to an intimate relationship between their conditions and the animal life they support. In a word, the grade, sphere, or plane of development, the gradation in which life is sustained, must accord with the state of the development of the soul or vital power of the being thus nourished; were this not so, the necessary sustenance could not be given, and this brings me to the great law of "*gradatory development*," upon which I intend, on some future occasion, to dwell more at length. Suffice it to say, that each sphere or grade of animal life presents an entirety, as complete as the individual existence of the animal's forms which compose it. Each grade is a central, a permanent existence—a totality into which life enters at birth, and departs from at death. The grade supports, upholds life during its continuance on that plane. Every species is in itself a central, a self-existing centre—continuing as such through all ages—in the repetent forms of genera and species of animal and vegetable life, which, reproducing themselves in endless continuance, mediate the (future) forms of life of each genera and species. The soul, as it enters this mundane world, by its very nature, and in conformity with the degree of its development, functions in accordance with the grade it belongs to. Surrounding nature furnishing nourishment and the necessary food, equally so the ether elementary supply is furnished, and sustains life.

Concomitantly with birth, "a second centre"—a centre destined for the future state is created, also a physical state. This "second centre," aided by the mediating presence of our earthly body, and aided by the presence of the next superior grade or sphere of development towards which we progress, builds up and gradually prepares an organism fitted for the future state—analogously as the embryo during uterogestation evolves its organism, aided by the mediating presence of the mother.

The gradually developing ether body of the second centre, after the prime of life has been attained, dominates; and then ensues what is ordinarily designated "decay"—ultimating in the transition termed death (the passing from our mundane centre to the next central state or grade). I designate this building up (preparing) of an organism fitted for our life hereafter "*Predevelopment*." In the clairvoyant, the spirit seer, and in the trance state of mediums, the first or earth central state has had its hold loosened; and the second centre commences to function, and then the power of spirit visions, of hearing and communing with spirits, and, in exceptional instances, even a severance from our body takes place. Respecting the severance from our earth body, the inquiry into the subject of "doubles" may throw much light.

It is, then, to an organism adapted for our next, and farther, and onward progress, the ethereal state of future life, that we are indebted for the power of clairvoyance and spirit-seeing of mediums. The great ethereal worlds that encompass and sustain this phenomenal world of ours are disclosed to the vision power and the hearing of the medium.

These are not psychological acts, but, on the contrary, are actual functions of an existing organism, co-existent with our visible mundane body. I specially draw attention to this, as fundamental to the arguments I propose further to use in treating of the highly interesting phenomena of direct spiritual communications—which the spirit seer discloses to us.

But you will be growing impatient at the length of my reasonings, more adapted for an essay or treatise. I admit the force of the objection, but, in answer, ask: What use is it to accumulate facts unless we generalise, and employ our reason to understand their import. Upwards of 500 works have been published, filled with accounts of spiritual phenomena and facts: it is time we should attempt a generalisation. To recapitulate then: our soul is sustained in its place of phenomenal life on earth during uterine gestation by the presence of the mother, and after birth by the presence of the grade or plane of life we live in, that is, the surrounding conditions, ponderable and ethereal—the nourishing supply thus given being mediated by the organism furnished us by our parents. As we develop or change, the supplying and surrounding elements become unfitted for our sustenance, because our “*second centre*” develops and enfeebles, and finally destroys the action of the first centre. Both the earth body (not the flesh and bone, but the ether body) and that which succeeds this life, are ether bodies, and are nourished by the ethereal elements which encompasses them. Our earth body is mediated by the parent, our second centre or ether body of the future state is mediated and evolved by the aiding presence of our earth body. Hence the high importance of allowing life to have its course. Violent death interrupts the development of our next organism, and suicide, above all, must operate fearfully, interfering upon the formation of our future organism. But I must stay my pen. I will resume my reasoning on a future occasion, and endeavour to explain the laws that regulate the predevelopment of our ether body.

Since penning the above, we have had some very remarkable manifestations, and which I hope to communicate in time for your March number.—I remain, &c.,

HONESTAS.

January, 1868.

APPEARANCE OF THE “DOUBLE.”

ON an evening in the month of August last a young female friend, while walking homewards along a crowded thoroughfare in Glasgow, observed Mr N——, an intimate acquaintance, passing by. She looked at him, but he appeared not to pay any attention to her, and so she passed on, somewhat indignant at what she supposed his ungentlemanly conduct. She mentioned the circumstance to her mother, and wondered what had brought him so soon back from Edinburgh, to which city he had gone a few days before to fill a new situation. Next morning, between nine and ten o'clock, while walking out of one apartment into another at her place of employment, the same person passed close to her coming out of the apartment into which she was entering. She heard no footstep, and feeling that this was no ordinary appearance, she was somewhat awe-struck, but nevertheless proceeded to do

that she had purposed to do. On re-entering the work-room, a little girl, about 12 years old, said to her, "H——, the gentleman you were speaking to a few days ago has just gone into the counting-room." Not wishing to show that she knew anything about it, she looked into the counting-room; on doing so, another young woman, employed in the same apartment, said, "Don't listen to that girl; she's always speaking nonsense—no one passed through the room." On hearing this account, we at once communicated with Mr N——, asking him what he was about at the hours mentioned above on the Wednesday evening and Thursday morning. In his reply, he said he was walking homewards in the evening in question, and that next morning, at the hour named, he had been considerably put about by mistaking one railway train for another. Afterwards, when the whole matter was brought before him, he said he had not the slightest impression of any such forecasting as that we have been narrating. Such is a plain statement of the facts in this case, which is given in the hope that, along with others already published, it may assist in the elucidation of this curious and interesting phenomenon. H.

In reference to the doubts expressed by a correspondent respecting the "cases of ubiquity" reported in our December number, Mr Gardner, of Newcastle, writes: "The Birmingham clairvoyant might see spirits tying or untying Fay's ropes—why not? They were the spirits, no doubt, of the medium's own brain. Fay's own magnetic body might also be seen making a fruitless attempt to perform the trick. The spiritual body tries hard often to accomplish a physical feat, which the mind is anxious to perform. The subject is so difficult for ordinary investigators to manage that they should be very cautious how they condemn anything said by a clairvoyant. Much of what is seen by clairvoyants is psychometric, and has been completely misunderstood by spiritualists generally." Our Birmingham friends will have something to say next month.

Many correspondents have given utterance to their thoughts on Mr Gardner's theory. T. B. argues thus: "If Mr Gardner seems to consider that spiritual manifestations and communications are made only by the spirits of the mediums, there can appear little to appreciate in such Spiritualism; for, as nearly all or perhaps all communications where a name is given, is that of some departed spirit, and often accompanied by tests to endorse their truthfulness, and in the presence of a truth-loving medium and circle, the spirits of the mediums must be invariably liars and unfit to benefit or advance others. Also, supposing it to be the spirit of some medium that always manifests and communicates, surely, as mediums to their own spirits, they can at any time do these things without the aid of others joined in circle. Very likely our own spirits can and in some form sometimes manifest; but I should think they would be in a state of stronger sympathy with our outward selves to derive happiness in deceiving us. I do not believe that man, in this life, without aid from higher spiritual sources, can discover and prove all that pertains to spirit-nature and life, embracing the present and future order or state of existence. I think few indeed of modern

mediums at present come under the influence of such exalted beings as did those of the ancient mediums that are spoken of in the Scripture." We shall be glad to receive further communications on this interesting topic.

REVIEWS.

THE PARABLES OF JESUS: Being Twenty Sunday Morning Meditations thereupon. By JOHN PAGE HORRS. London: Simpkin, Marshall, & Co. 3s.

WE do not appreciate books of this description. They are usually wordy and worthless, and divert the mind of the reader from universal principles to the consideration of mere incidents affecting other times and people. Humanity is ignorant, and requires teaching. Humanity is degraded, and stands in need of elevation. Humanity is sordid and selfish, and can receive liberalising and mollifying influences. The minister who supplies these great requirements should understand, either intuitively or experimentally, the nature of man. If he does so, and has a desire to teach, he will not need to waste his precious time in exhuming the sayings of thousands of years past that he may find the "oil and wine" which the human soul requires. The greater part of this book, like all others of the kind, is a jumble of meaningless and inapplicable words. A parable, to be useful, should be complete in itself, at least to those for whom it is intended. If the parables said to be of Jesus require explanation, then they are not intended for us: hence the teacher should invent parables of his own to suit the circumstances if he deems that mode of instruction the most appropriate. We notice many incongruities and contradictions in the book, and at the same time a great deal of truth and wholesome thought. We regret, however, that the bad habit yet remains with our foremost men of misdirecting their emotions and that of their hearers to men's sayings and doings in the olden time instead of to the great principles that regulate human conduct at all times, with special adaptations to the needs of man in his present state of development. The question is not what did Jesus mean, and under what circumstances did he say so and so? but the question is, "Mr Preacher, what do you mean? and how can you adapt your teaching to my requirements and circumstances?" We do not want commentators but teachers—illuminated minds that have their "lamps trimmed," and are not under the necessity of borrowing oil from others. Instead of using these historical literary fragments called "Parables" as pegs for parsons to hang wind-bags of words upon, we would suggest a use illustrated by the following example, about the meaning of which there can be no dispute, commentary and exposition being superfluous:—

A "PARABLE" OF A SOWER.

One morning in spring, the weather being favourable, a farmer went out to one of his fields to sow. It was before the recent improvements

in agriculture had been effected, yet the greater part of the field was well cultivated soil. In one corner there had been a quarry where the plough turned up stony rubbish instead of fertile loam. The remains of an old hedge that formerly divided the field yet remained, and occupied a considerable portion of valuable space. The broad, hard-baked footpath that led to Hartington crossed the upper portion diagonally, thus the area enclosed as one field presented a number of very opposite features and conditions. The farmer, in scattering his seed abroad, threw some stray grains on the footpath; these were speedily devoured by the rooks that greedily hovered above, or they were trodden and crushed by the foot of the by-passers, the ground being hard and unable to receive them into its bosom or support them. Other stray grains fell into the old quarry-site, but the stony rubbish was too loose and poor to retain moisture, and supply nutriment to the few seeds which sprung up, so they perished during the first drought of early summer. Another small portion of the seed fell into the hedgerow, and, as such spots are notorious harbours for weeds, it is not surprising that these grew up even more rapidly than the corn, and soon effectually choked it. The bulk of the seed fell on good well cultivated soil, and it produced a most favourable crop, rejoicing the heart of the farmer, and sustaining the energies of many people.

This "parable" teacheth us that, in judging of the actions of men, we must take into account their circumstances, and, in promoting the interests of mankind, we must adapt our efforts to the peculiar conditions of those we would benefit. The field represents society, the members of which, instead of being a harmonious family striving to promote each other's interests, are often at war with one another, one part robbing, oppressing, and detracting from the merits of the rest. The seed is scientific facts and knowledge of all kinds, social and moral influences, inspiration, and all that tends to develop and improve the human soul. The hard-baked pathway represents the down-trodden and poverty-stricken thousands who carry their better-fed and ostentatious brethren on their broad shoulders over the dangers and difficulties of life; their better aspirations and finer feelings are crushed out of them by the burdens which they bear and the privations they endure. How can the seeds of improvement take root in their hard-baked souls, whose life-blood is wrung out by capitalists, masters, brewers and their servants the publicans, parsons' gentry, and the whole host of professionals? If the farmer expects the seed to grow on such soil, he must first remove from its surface the hundred heels that tread it down, carefully dig and trench it, by special spade husbandry, and improve it with suitable manure and fallowing; then it will in due time bear fruit equal to that which lies immediately alongside of it.

The stony rubbish in the quarry is that section of society who came into the world with imperfect organic conditions; their parents belonged to the footpath class of men. Confined in factories and oppressed with labour, poverty, and vice, they could not give their children life-stock to begin with, nor by suitable care harmonise their eccentric organisms. Oh ye robbers, oppressors, and perverters of

your brethren, ye not only injure those who come under your demoniacal influence, but the innocent unborn are deprived of half their existence by your unholy selfishness. Those who are typified by this stony ground require to be dieted and subjected to such hygienic and sanitary treatment as will improve their organic conditions, strengthen their bones and muscles, elevate their sensibilities, and expand their intellects; then the seeds of knowledge and instruction will bear fruit in their life and actions.

The modern improvements in agriculture are entirely doing away with dykes and hedges. The enlightened farmer no longer divides his farm into patches as in the days when animals prowled over the greater part of the fruitful glebe. Now, the steam-plough turns up to the light of day the whole expanse, producing wholesome food for hundreds where only milk and flesh for the few were once raised.

The hedges are a symbol of the artificial distinctions that exist in society, dividing mankind into classes and cliques, social, industrial, doctrinal, and political. These distinctions are the hotbeds of discord amongst the members of the great human family, setting the interests of one against the interests of another, and wasting the blessings of providence in supporting and bolstering up their pet positions.

The seed falling in such places is no sooner rooted than it is choked by the foul weeds of opinion, prejudice, party spite, sectarian intolerance, denominational ambition and vanity, traditional deception, and the numberless evils that spring up amidst the unnatural disjunctions that exist among men.

The seed which falls on good ground, and brings forth a good crop, is a representation of the normally-developed and prepared human soul, which, surrounded with favourable circumstances, produces a life harmonious and beautiful, laden with the virtues that adorn human nature, feeding thousands of hungry souls as he passes along through life, and imparting seeds of his own excellent qualities to all who are fit to receive them.

“WHAT IS RELIGION? A Tract for the Times. By THOMAS BREVIER, author of “The Two Worlds,” “Confessions of a Truth-seeker,” etc. London: Burns; Heywood & Co.

SHORTLY after the publication of the Report of the Darlington Convention of Spiritualists, a scurrillous and highly irreligious review of it appeared in the *Spiritual Magazine*. Whether this notice appeared to the conductors of the magazine as an offensive and gangrenous sore which required a plaster to soothe its uneasy throbbings and hide its deformity, or whether the magazine people were jealous of the progressive spiritualists stealing a march on them in the matter of defining the religious bearings of Spiritualism, is a disputable point. Yet a few months afterwards there appeared a series of papers in the *Magazine*, which are revised and reprinted in the pamphlet before us. In his opening paragraphs, the author remarks, “In the *Spiritual Magazine* for February, 1866, the editor says of certain speakers at a recent Convention of Spiritualists: ‘They seem to think that Spiritualism is a

new religion, and that it is their religion ;' and he thereupon very ably, and, I think, successfully, proceeds to controvert that position." Here, then, we discover the circumstance which instigated the production of this tract; for "the point thus at issue" suggested to the author's mind the necessity for a "careful consideration of what is religion?" Towards the latter end of his task, however, he unfolds a series of discoveries, which do not reflect much credit on the previously lauded penetration and logic of his friend the editor of the *Magazine*; for, instead of the "certain speakers" making Spiritualism a religion, he finds "an inveterate—I had almost said rancorous—hostility to religion unhappily manifested amongst spiritualists in some quarters. To those whose professed object is to 'pulverise' religious faith; who take up their parable against it, and cry aloud, 'Raze it to the foundations, overturn, lay waste, and utterly destroy,' I would ask, in all kindness and reason—Why this bitterness and hate? True that in the churches (as well as out of them) there is plenty of room for reformation, both in doctrine and practice; but is it not the part of wise men to discriminate, to distinguish and separate the eternal divine verities of religion from the forms, ceremonies, creeds and institutions of man's device, and of necessity partaking of his imperfections. To declaim against religion, &c." Surely this is not making a religion of Spiritualism, but unmaking all religion, with "bitterness and hate." But these are not the only contents of the Inferno of Horrors which our intrepid author unmasks and prescribes for. He says he knows "that some minds are strongly prejudiced against religion under the impression that it is somehow inimical to progress. They seem to feel an antipathy to whatever is fixed and stable, and especially to religion, as a drag on the triumphal car on which their goddess of reason is enthroned. May I hint to these ardent minds, panting for advancement, possibly having more heat than light, that change is not always reform; that there may be incessant movement without progress. May I add this farther word, that it may be truly affirmed, not only of religion, but of everything else, that without something fixed and certain, there can be no progress." Not only intellectually purblind, but morally perverse, must be those "ardent minds panting for advancement." How short-sighted and self-destructive their acts; how wicked and diabolical their motives. What do the grovelling wretches attempt in their blind folly? The "inveterate and rancorous" serpents! Nothing less than hostility to religion; a desire to pulverise religious faith; bitterness and hate, and blind inability to discriminate between the eternal, divine verities of religion and forms, creeds, and ceremonies; to declaim against religion, because of the evils which co-exist with it; to assume that religion is inimical to progress, that it is contrary to reason and a drag upon its exercise, and other evil qualities, which may be gathered from the pages we have quoted.

Our author defines the office of religion as stimulating all our noblest affections, drawing us by sympathy, filling men's souls with admiration, love, and reverence—enkindling a love of God and humanity, perfection as God is perfect, &c., &c. What a flood of religion he must have in his interior! for with what charity he covers, as with a mantle, the

faults of his "brother who sets his wits to work to make a new religion." If his treatment of such be the fruits of religious influences, then the world is full of saints, and more particularly will this appear when the sequel is unfolded. This part of our task is remarkably easy, as the proceedings of the Convention of Spiritualists at Darlington have been published, and these documents in the most thorough and complete manner, confute this choice specimen of orthodox and party scribbling. Any capable mind will perceive at a glance, on perusing this Report, the utter incompatibility of the statements in the tract which we now criticise with the real circumstances. In fact, it is not at all too much to say that the position assumed by the author of it is entirely groundless. What are the facts respecting the Darlington proceedings? A deep religious spirit and a broad, liberal theology characterises every page of the Report.

The proceedings were opened with religious exercises, and every speaker breathed the spirit of religious faith and earnestness. Religion was scarcely referred to negatively; but positive and substantial ground was taken, every inch of which was scientifically, lucidly, and logically maintained. The connection between Theology, Religion, and Spiritualism was specially dwelt upon, and with such originality and talent as made the Convention Report perhaps the most popular document on Spiritualism that had then appeared in this country. In fact, Thomas Brevior's tract, in many places, is an insipid dilution, a parody on certain portions of the Darlington proceedings; hence his plea for writing on religion, because of the irreligious nature of those proceedings, is too ridiculous to admit of serious argument. We can have no objection to Thomas Brevior or any other man giving their views on religion or aught else; but we object, in the name of honesty and justice, to their making the circumstance a pretext for scandalising and calumniating, in such a gross manner, not only their fellow-creatures, but a great redemptive and spiritually-educational movement, to which the author of this tract professes to be attached.

The general treatment of the subject, apart from the damnatory circumstances we have named, is faulty, narrow, and illogical. The author evidently knows little of the natural processes involved in the exercise of the religious function. If we draw off the serum of rhetoric, which occupies the greatest part of this tract, there would not be an idea left, except a few quotations from books and the thoughts borrowed from the Darlington Report. It is a muddle of quotations, contradictions, and misconceptions, without "anything fixed and certain." Religion, he says, is inseparable from theology. Yet he does not back up, by any form of reasoning, the dogmatic assumptions which he offers as theology. "Religion is of God," says he, "Theology is of man." The latter distinction is exceedingly true of Thomas Brevior's theology. It is quite evident that digging and delving into books and Bibles will never throw light on such matters. Human nature itself must be studied if we would understand the phenomena connected with it. On the nature of religion he is equally confused. "There is only one religion, its years extending through all religious phenomena," and yet he distinguishes "the religion of Christ" as something separate and

special, though he quotes St Augustine as stating that what is called "the Christian religion was in existence amongst the ancients. It has never been wanting from the beginning of the human race." Spiritualism is equally misrepresented. It is a new railroad to the soul's fashionable watering-place of orthodoxy. The genius of the spiritual movement is as yet unrevealed to the author of this tract. Many call themselves spiritualists, who are merely spiritual phenomenologists, the jackals of the lions of priestcraft and ecclesiasticism. They see that this new movement must "pulverise" *creeds*, not *religion*, and set men free from priestly devices. Hence they cry, "Let us wear the lamb's fleece, let us start periodicals, narrate phenomena, write books, utter critiques, deliver lectures, and make more noise than the spiritualists. And thus people, ignorant and unable to discriminate, will happily follow us instead of the new idea." This, evidently, is the object of the publication before us. It will please a few who are in the position of the writer; and to the true spiritual reformer it is, and will be, a historical feature of the struggle that is now going on between spiritual ignorance, prejudice, and tyranny on the one hand, and spiritual freedom, light, and knowledge on the other.

THE STAUNCH TEETOTALER. By JOSEPH LIVESEY, of Preston.

THE first yearly volume of this excellent periodical has just been completed. Upwards of 14,000 have been printed monthly, and great impetus has been given to the cause of temperance in many places from its circulation. The new series, commenced in January, contains the Autobiography of Joseph Livesey, which will appear monthly till completed. This will be a most valuable testimony of the inherent nobility of man, and his power to triumph over poverty and difficulties. The publication of this life-story will enhance the value of the periodical very much. We hope our friends will interest themselves in its circulation.

HEROISM. By HORACE FIELD, B.A. London: Longman & Co.

"FLUNKYISM" would be a more suitable title for this "dandical" little volume, than the one which it so unwarrantably bears. We are quite at a loss to understand for what purpose the author wrote the book, or gave it such a title. It betrays evidence of an elevated and refined organism replete with religious feeling and fraternal love, but subject to some forms of psychical or organic disease, or inharmony, originating from religious training, habits of thought and writing, wounds upon the affectional nature, or perhaps all together.

The philosophy of the book is something after the style of Mr Harris's improved ultra new church. If he who conquers a city is a hero, the author of this book must be the greatest of all heroes, for by his fiat he obliterates the whole human race at one fell swoop. We are all either angels pursuing the rosy way to eternal happiness, or devils treading hard and thorny paths to endless misery. The term man is a mere myth. "My brother, you are not a man," exclaims he; "either

an angel or a devil ;" and he throws out a broad hint that he knows the features whereby to distinguish them. But who would not be a devil ? they are the jolliest of the two sorts ; for while they continually enjoy their devilry, the angelic throng are pained and pinched in soul from beholding the satanic whims of their sable-souled brethren. But ridiculously enough these angels and devils are not even anything, God is all in all ; and yet these nonentitive creatures are not part of God either, but merely the " harps " on which he plays. What God is or would be apart from these harps the author does not explain ; whether the Deity would have to give up the practice of music or take to whistling, and, if the latter, where, and of what his mouth may be composed of. These views give a slight specimen of the incongruous nonsense pervading the book. It contains many fine passages which the jaded and enervated religious sentimentalist may sigh and simper over, and fancy he (or rather she) is scenting the odoriferous gales of Paradise. Mr Field takes care to lead his readers to suppose he is one of the angel breed, for he repeatedly refers to the assaults made upon his saintly humility by the " wicked man."

It is seldom we have seen such a painful exhibition of the subjection of all that is noble and rational in the human mind to a degrading external belief. It is a book that can do very little harm. While the healthy will laugh at and be instructed by its vagaries, the spiritually sick and sorry, from its fraternal sympathy with their infirmities, may be made more miserably happy.

A letter just received from Dr Trall, of New York, informs us that his magazine, *The Gospel of Health*, was resumed last month, and that a supply will be sent to this country immediately. His numerous duties entirely prevented him from visiting this country last summer, but he hopes to do so during 1868. The January number has since arrived.

Dr E. P. Miller, editor of the *Herald of Health*, and co-proprietor of the New York Hygienic Institute, has published a work, of which copies may be expected in this country shortly. It is on the cause of exhausted vitality and abuses of the sexual function. We will give a more lengthened notice of it when it comes to hand.

Our readers who have been charmed with the clever and instructive papers on the "History and Practice of Medicine," which have appeared in recent numbers, will be glad to learn that the gentleman who writes these chapters has in preparation a work entitled "The Physiology of the Bath ; or, Air and Water in Health and Disease, containing a History of Hydro-Therapeutics, and of the Hot-Air Bath from the earliest ages to the present time," and also a notice in detail of the objections that have been advanced against the hot-air bath as a remedial agent in the treatment of disease. From the foretaste which the public already have had of this author's abilities, the forthcoming work may be counted upon as comprehensive, thorough, and practical.

Andrew Jackson Davis' new works, "Arabula ; or, the Divine Guest," and "A Stellar Key to the Summer Land," have just been

published in New York, where the demand for them is very great. At the time the last box of books was despatched for the Progressive Library the stock of Mr Davis' new works was so defective from the great run that had been made upon them that only specimens could be shipped for England. The demand in this country is greater than for any new work that has appeared for many years, which, it is hoped, will be supplied by early arrivals of these interesting works.

WHISPERINGS FROM FAR AND NEAR.

COLONISATION IN THE TROPICS.

London, 6th January, 1868.

In my letters which you have published there is a mistake in the height of the mountains of Jamaica. It should be 8000 feet high, not 800 feet.

It has always seemed to me since I was able to see and understand the vast productiveness and natural advantages of the tropical uplands, that man's moral nature can have there a new development.

Cost of living and of protection from the elements in clothing, houses, and fuel is very small compared with a northern climate; the uplands of many tropical regions are almost a wilderness, and no difficulty can exist where men are in earnest, not only to furnish a home for a vast multitude of homeless, pauper children, but to inaugurate a system adequate to unfold and create moral character where none now exists.

The vast variety of medicinal plants, woods necessary to manufactures, fruits, &c., which cost only labour to prepare, can be exported to this country to repay those benevolent and far-seeing persons who may be disposed to employ their surplus means to establish their fellow-creatures in comfort and independence.

Self-dependence is the foundation of all moral and intellectual worth. Justice demands that all should earn their own living, and, by doing what nature requires to supply all the necessaries and conveniences of life, all the faculties are duly unfolded, and no one need be humiliated by obtaining a living through charity or humble dependence on others.

Yet it is a moral duty for those who have the means, to make conditions possible for those pauper children and other unfortunately circumstanced fellow-creatures to create a home for themselves in those countries best adapted to that end. Nevertheless, the cultivation of true independence and justice demands that those who receive assistance should repay the means advanced, and the vast resources of the tropics are adequate to enable them to do so with ease.

England possesses vast tropical countries, great wealth, and immense facilities for locomotion; yet there is a numerous population debasing and sinking in hopeless poverty, vice, and moral ruin. Within these suffering souls there is material for unbounded intellectual and moral progress, and consequent national strength; no more energetic race

exists, needing only a field to operate on in order to elevate the power and glory of this nation.

Before leaving the United States I glanced over a book called "Life in the Tropics." It was the history of a young New York clerk, but bred a farmer, who went to St Domingo, and there bought 40 acres of land for 160 dollars. It had a half-ruined house on it. The clearing of part of the land gave him logwood and satinwood enough to pay for his land, and 180 dollars over. At the end of the year he had paid for his land, had a good house, and a large sum on hand. He says he found the white man (Spanish) the most vigorous and useful worker. He never worked on the field after eleven o'clock in the morning, and yet could work more hours out-of-doors than in New York, as he lost no time from severe winters. In the afternoons he occupied himself in-doors in the shade, and had perfect health. Now, there is a difference in working in unhealthy swamp bottoms cultivating the staples, and living badly to put money into the pockets of London money-lenders, &c., to working leisurely for yourself on the healthy uplands. The few staples, sugar, &c., are but a fraction of the vast natural productions of the tropics, which are adapted to human use and comfort.

R. B. H.

CAN A SPIRITUALIST HAVE A CREED?

In the number of *Human Nature* for December last, "A. K.," in his reply to Mr Smitton, thinks that the cry of spiritualists against a creed is carried too far, even to inconsistency; and goes on to prove that Mr Smitton manifests symptoms of being afflicted with a creed, even a theological creed, with dogmas respecting the personality of God and the immortality of the soul. I beg to offer a few words on the statement, that it is impossible for a spiritualist to have a theological creed, although he may and must have one of another kind. Let us first ask the question, What is a creed? It is a number of opinions, hypothetical or demonstrable, prepared for the holder of it by the mind of another, denying him all investigation or free thought within the limits of what the creed teaches. A creed, therefore, does not appeal to the understanding: it is a morsel which must be swallowed without mastication, digestion, or even previous examination. No mental labour is exerted in acquiring it, and no process must be used to add to it or get rid of it in part or in whole. Those who are called spiritualists are individuals who derive their ideas and opinions of man as a spiritual being, and his relations as such, entirely from a knowledge of his spiritual nature, obtained from experimental, intuitional, or analogical sources. It reduces the question from the province of belief to that of science; and, as a matter of science, it can never occupy the position of a creed. It must either be a demonstrable fact, or a hypothesis supported by knowledge, and subject to the corrections of future light and experience. Who ever heard of a chemist having a creed, the geologist having a creed, or a physiologist having a creed? Many statements made by the professors of these sciences twenty years ago have been reversed and amended again and again, on account of the progress of knowledge;

and so it is with the spiritualist in his prosecution of the science of man's spiritual nature. Like all who enter the arena of science, he must progress in knowledge according to his individual circumstances and those of his brother investigators.

The same rule holds good in respect to theology, which is a system of generalizations based upon the facts derived from an investigation of the spiritual laws. A knowledge of man is a knowledge of God. God can only be known by knowing all things, especially man, as the highest of all existing forms, more particularly in his higher spiritual states of being. It will thus be seen that spiritualists, respecting these important subjects, must individually have opinions and ideas in accordance with their peculiar circumstances—hereditary, organic, and educational. This is in accordance with the nature of things, which places man in a position of progress from infinitesimal beginnings to infinite results. The intellect, therefore, can have no creed or limitation to its exercises, but simply declare and abide by those things which its experience demonstrates to be the truth. Man's emotional nature is governed by a different law, though in many respects great similarity prevails. The emotions may be intensified by culture; but they are not, like the understanding, capable of having fact upon fact added to them. A creed, or fixed form of action, is, therefore, more practicable in the case of the emotions than the intellect; but even though a code of moral duty was legibly engraved upon the memory of every human being, it would not improve their moral position materially. All mankind have this divine tablet engraved upon their inner consciousness already; and the reason why it is not better observed in practical life, is because of the hereditary organic inharmonies which cling to individuals from birth, and the false influences brought to bear upon them afterwards cramping, perverting, or over exciting the various parts of the emotional nature. Creeds on no account, therefore, can improve humanity; only the earnest application of educational influences, as nearly as possible in accordance with the necessities of human nature, both physical and spiritual, can do so.

This brings us to a consideration of the "Theory of Evil;" and it appears that evil proceeds from this perversion, inversion, and extremism of the emotions, coupled with a purblind intellect, which altogether constitutes an inharmony,—ample cause for all the evils which exist in the human family. These evils, as a matter of course, are necessary while their causes remain; they are symptoms of a disease within, not the disease itself. They are the flag hoisted to indicate that the ship is disabled and in danger. They invite the attention of the "great Physician" to instruct our intellects in the laws and principles which regulate the phenomena of life, and the "Captain of our salvation" to educate and direct the emotional or love nature. "A. K." in his consideration of this subject, as well as Mr Smitton, falls short of an enlightened acquaintance with the nature of man, in giving expression to their views. Speculations about "necessitarianism," the perfections of God, free will, the designs of the Creator, and other terms, which must be meaningless as long as a real knowledge of the nature of man is wanting, can never settle any question, but raise a host of questions

equally meaningless and enigmatical. When will people throw aside creeds, books, and theories, and make acquaintance with the realities of existence ?

ANTHROPOLOGOS.

A correspondent desires us to favour him with a definition of the terms *soul* and *spirit*, and says he does not understand A. Gardner's article, "What is a Spirit?" In the latter case Mr Gardner will perhaps explain himself further. The terms *soul* and *spirit* are used with very variable meanings, and it is a question if the half of those who use them really know what they mean. During earth life the word *soul*—the invisible part of our being—is frequently used in contradistinction to the body, the visible part of the organism. But when the *soul* has been withdrawn from the body by the process termed death, it is usually called a *spirit*, that is, a human being divested of the external organism which it used in earth life. There are quite a variety of metaphysical definitions of these terms, several of which occur in the works of Swedenborg, Davis, and other writers on modern Spiritualism. *Spirit*, in the abstract, is generally used to designate the universal potential life of all things, while the *soul* is a mere external mediating substance whereby the *spirit* is enabled to transmit its qualities to grosser forms of matter. The term *spirit* is also used to imply a peculiar sphere or influence proceeding from individuals either in the body or out of it, which others feel and are moulded thereby into that condition of being possessed by the person from whom the sphere or influence emanated.

A correspondent whispers his experiences at Mr Marshall's circles. "My sister came to me, gave me her name, residence whilst on earth, her husband's name, her children's name, the name of the place he was buried, viz., Cilvowgr, rather a strange name. No English person would have thought of writing it so, even if he knew the name of the place; yet the correct spelling was rendered at the Marshalls'. An acquaintance of mine manifested her presence, of whom I am certain I had no thought for the last twelve months. This was striking. She gave me correct answers to all my questions relative to her relations, &c. Writing enclosed in an envelope was readily read by the spirit. I have more faith in Spiritualism now than ever before; but perhaps it is hardly right to make use of the word faith, for I know there is truth in it."

WAS IT A DREAM?—A friend of mine, a merchant in Glasgow, called on me the other day, for the purpose of relating to me what he considered a strange dream, that had been strikingly fulfilled. He said that about two or three weeks ago he had dreamt that he was at the Falls of Niagara, and was rather surprised at the appearance presented: expecting to see an immense volume of water, he only saw bare rocks, crevices, and dark hollows, that had apparently been scooped out for thousands of years. The dream made a deep impression on him at the time, but gradually wore off, till glancing over the columns of the *Glasgow Citizen* of the 15th January, his eye fell on the following paragraph, which

speedily revived the impressions of his almost forgotten dream:—
 “Niagara Falls.—An extraordinary phenomenon is reported from Niagara Falls. A strong wind so pressed back the waters of Lake Erie that the waters of the falls fell twenty feet. The American fall could be passed on foot. A great many curious and unsuspected rocks and holes were revealed, and the pit below the falls presented a wonderful appearance. Such a decline of the waters has never been known before.”
 I send this as the contribution of another brick to your fabric of facts in *Human Nature*.—H.

A CURIOUS PRINT.—A lady correspondent sends us a copy of a print, the history of which she is desirous of finding out. It is a rude lithograph of a chamber, on a bed in which lies the enshrouded corpse of a woman. Her face is placid, as if in sleep. On her breasts is a luminous cross; on various parts of her body are luminous stars; and the shroud is covered with symbols or writing. A crowd of spectators are represented as viewing the spectacle in astonishment and awe. Underneath is the following inscription: “A faithful representation of the wonderful figures which rested upon the shroud and corpse of the late Mrs Pallister, of Preston, near Hull, who was translated from earth to glory, February 15, 1833, aged 76 years, and who was a consistent member of the Methodist connexion for 57 years. From a sketch taken on the spot by Mr F. Hustwick, of Hull.” Any of our readers who can favour us with any particulars respecting this strange occurrence will confer a favour.

PHYSICAL EDUCATION.

A whisper from Worcester informs us that the gymnastic class founded by J. Burns on his recent visit now numbers about 30 members; it is in connection with a singing and elocution class belonging to the Baptists. Mr Weaver, the active promoter of these functional blessings, is determined to carry gymnastics or “muscular Christianity” to the other churches in the city. Would that there was an apostle of this useful “faith” in every town in the land. Shall we next hear of the Lyceum movement taking root in the “faithful city?” A newspaper paragraph informs us that upwards of 1000 ladies, together with about 30 of the leading medical men of Liverpool, assembled at the Gymnasium on Saturday evening last, for the purpose of witnessing a series of exercises gone through by a large number of the members of the ladies’ classes and illustrative of the class practice. Dr Grimsdale presided, and at the termination of the exercises delivered an address on the importance of physical education for women.

The gymnastic movement grows in Sheffield. The class at Queen Street school is getting on very well, and consists of a goodly number of pupils. Mr Dawson is trying to get up one at the Mechanics’ Institute, and a friend of his has commenced a class at his day school.

Another department of physical progress is testified to by several correspondents:—“*Human Nature* is destroying our confidence, such as we had, in doctors. I hope it will afford us in place information in plain language, that we may know when symptoms are serious, and the

best course of treatment in ordinary cases. How much trying anxiety might be spared every parent did they possess a certain amount of knowledge, which surely could be imparted in a moderate space." This we have done from time to time, but would recommend our readers to supply themselves and neighbours with the cheap publications announced in the Progressive Library Catalogue. One who has done so says:—"I am happy to say that I have gained a deal of valuable information from the several books I have had from you on the laws of health, and I am getting a much stronger man than I have been for many years. My wife and son are also receiving the same benefit as myself." Knowledge is cheaper than physic. Get hold of it in as large measure as possible, and dispense it liberally to others.

We have heard with deep regret the departure from this life of Mr Samuel Wilkes, of Worcester, who expired suddenly on the evening of January 10. He was possessed of a high-toned and susceptible organisation, which brought his mind in harmony with those high and pure principles and advanced forms of thought which characterise the spiritual, religious, and social reformer. During the early days of Spiritualism in this country he resided in London, and laboured hard in maintaining circles for testing the reality and demonstrating the nature of the new and startling phenomena of Spiritualism. He took an active part in all social, political, or educational questions which came before the public of the city, in which he resided for the last few years of his life, and his loss will be severely felt in many circles of society.

A recent number of the *Cape Argus*, South Africa, contains an extract from *Human Nature*, giving some instances of remarkable spiritual phenomena. The *Cape Standard*, of December 3, 1867, copies a stupid article, headed "Spiritualism," from the *Eastern Provinces Herald*. Some rollicking gents over their walnuts and port wrote some questions, which were carried to London by one of the party. Amid much suppressed mirth they called on a medium who was unable to answer these questions, and even blundered in making replies to some queries made there and then. These mighty facts are trumpeted forth in a long letter, dated from Edinburgh, October 8, 1867, and may be cited as a sample of the popular exposures which Spiritualism receives.

THE HURRICANE AT TORTOLA.—Some months ago a London phrenologist, well-known to the readers of *Human Nature*, examined the organisation of a young naval officer, and, amongst other qualities, predicted that he would exhibit much presence of mind, coolness, and judgment in times of danger or emergency. A relation writes to testify as to his possessing these qualities in a high degree, as they were fairly tested on board a mail steamship during the now famous hurricane which destroyed so many lives and so much property recently in the West Indies.

ELIHU BURRITT ON BENEVOLENT ASSOCIATIONS.

On 7th January Mr Burritt lectured before the Bible Class Association in Camberwell, on "The Benevolent Associations of the Day: their spirit and power." The fame of the lecturer was sufficient attraction for us to attend. His genial, kindly expression and moral elevated manner impressed us most favourably. As a lecturer he has an excellent delivery, and is remarkably clear and forcible in his manner and expression. We were, however, astonished at the narrow and prejudiced views which he took of the benevolent element in man. Before the Christian era the world, he said, was covered with a dark sea of despotism, without any manifestations of that which constitutes the help-one-another feeling. He attributed all social and moral progress to the advent of Jesus of Nazareth. There was no consciousness of immortality till then; his cross was the foot-bridge which joined the two worlds. The pure, social life of heaven was revealed in the Apocalypse. The Christian faith united nations and called out the affections of men and acts of disinterested benevolence. Yet he had to confess that the cross was borne along at the head of conquering armies; rather a curious instance of "Christian affection and disinterested benevolence." He lauded the Crusades. They assimilated governments, stirred up and strengthened fellow feeling, and united the interests of Europe. The printing press, he maintained, was also the product of Christianity, and he ably set forth the mighty consequences that result from its action. He showed that great troubles of a local or national character called forth sympathy, and educated the moral element of our nature. He gave an eloquent view of the triumphs achieved by the Anti-Slavery Society and the Anti-Corn Law League, instancing at the same time the active labours of missionary societies, temperance societies, and other institutions. We confess we were utterly disappointed at the result of the lecture. If the learned blacksmith's endeavour to acquire languages is no more accurate and trustworthy than his power to observe historical facts and make deductions therefrom, he would have been better making horseshoes than reading grammars. His case is another example of the learned ignorance which so conspicuously dominates over the intellects of men in these days. The hirelings of priests and sects write long and one-sided accounts of human experience to bolster up their systems and malign the humanity which they so coolly betray, and popular learning consists in swallowing their statements and trumpeting forth their false conclusions. If Mr Burritt had studied human nature, or only opened his eyes to the scenes of life around him, he would have found that the philanthropic element was a necessary constituent of the human mind, and not an importation from religious systems, which are themselves emanations from the mind of man. The Crusades which he so highly extolled are perhaps one of the chief causes of the lamentable state of learning to which we have referred.

 RULES TO BE OBSERVED FOR THE SPIRIT CIRCLE.

The following rules for the formation and conduct of Spirit Circles, being suggested in part by experience and observation, but still more immediately framed under the direction and impression of spirits, are now briefly and hastily sketched out, and respectfully dedicated to the Glasgow Association of Spiritualists by their sincere friend,

EMMA HARDINGE.

London, Dec. 2, 1867.

The Spirit Circle is the assembling together of a given number of persons for the purpose of seeking communion with the spirits who have passed

away from earth into the higher world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage. These in combination form a force stronger than that of an isolated subject—first, enabling spirits to commune with greater power; next developing the latent gifts of mediumship in such members of the circle as are thus endowed; and finally promoting that harmonious and social spirit of fraternal intercourse, which is one of the especial aims of the spirit's mission.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative in disposition, whether male or female; also of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. The physical temperaments should contrast with each other, but no person suffering from decidedly chronic disease, or of very debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. An even number is generally better than an odd, and the best number is eight. When there are any persons of a mild character, and negative, undecided temperaments present, the number should be uneven.

The use growing out of the association of differing temperaments is to form a battery on the principle of electricity or galvanism, composed of positive and negative elements, the sum of which should be unequal. No person of a very strongly positive temperament or disposition should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena. It is not desirable to have more than two already well-developed mediums in a circle, mediums always absorbing the magnetism of the rest of the party, hence, when there are too many present, the force, being divided, cannot operate successfully with any.

OF TEMPERATURE.

Never let the apartment be overheated, or even close; as an unusual amount of magnetism is liberated at a circle, the room is always warmer than ordinary, and should be well ventilated. *Avoid strong light*, which, by producing excessive motion in the atmosphere, disturbs the manifestations. A very subdued light is the most favourable for any manifestations of a magnetic character, especially for spiritual magnetism.

OF THE POSITIONS TO BE OBSERVED.

If the circle is one which meets together periodically, and is composed of the same persons, let them always occupy the same seats (unless changed under spiritual direction), and sit (as the most favourable of all positions) round a table, their hands laid on it, with palms downwards. It is believed that the wood, when charged, becomes a conductor, without the necessity of holding or touching hands. I should always suggest the propriety of employing a table as a conductor, especially as all tables in household use are more or less magnetically charged already. If flowers or fruit are in the room, see that they are just freshly gathered, otherwise remove them; also, avoid sitting in a room with many minerals, metals, or glasses. These all injuriously affect sensitives of whom mediums are the type.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, quiet, and harmonising conversation is better than wearisome silence; but let the conversation be always directed towards the purpose of the gathering, and never sink into discussion or rise

to emphasis; let it be gentle, quiet, and spiritual, until phenomena begin to be manifest. Always have a slate, or pen, pencil, and paper on the table, so as not to be obliged to rise to procure them. Especially avoid all entering or quitting the room, moving about, irrelevant conversation, or disturbances within or without the circle room after the séance has once commenced.

The spirits are far more punctual to seasons, faithful to promises and periodical in action, than mortals. Endeavour, then, to fix your circle at a convenient hour, when you will be least interrupted; and do not fail in your appointments. Do not admit unpunctual, late comers, nor, if possible, suffer the air of the room to be disturbed in *any way* after the sitting commences. Nothing but necessity, indisposition, or *impressions* (to be hereafter described) should warrant the least disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited of the spirits. Let the séance always extend to one hour, even if no results are obtained: it sometimes requires all that time for spirits to form their battery of the materials furnished. Let it be also remembered that all circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced (provided all the above conditions are observed), you may be sure you are not rightly assimilated to each other; you do not form the requisite combinations, or neutralise each other;—in that case, break up, and let that circle of members meet with other persons—that is, change one, two, or three persons of your circle for others, and so on, until you succeed.

A well-developed test medium may sit without injury for any person, or any description of character or temperament, but a circle sitting for mutual development, should never admit persons addicted to bad habits, criminals, sensualists, strongly positive persons of any kind, whether rude, sceptical, violent tempered, or dogmatical. An humble, candid, inquiring spirit, unprejudiced and receptive of truth, is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is shaped, tempered, and made or marred as much by *mental* as physical conditions. When once any of the circle can communicate freely and conclusively with spirits, *they* can and will take charge of and regulate the future movements of the circle.

OF IMPRESSIONS.

Impressions are the voices of spirits speaking to spirits, or else the monitions of the spirit within us, and should always be respected and followed out, unless (which is very rare) suggestive of actual wrong in act or word. At the opening of the circle, one or more of the members are often impressed to change seats with others. One or more are impressed with the desire to withdraw, or a strong feeling of repulsion to some member of the circle, makes it painful to remain there. Let any, or all of these impressions be faithfully regarded, and at commencing pledge to each other the promise that no offence shall be taken by following out impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning, if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or at first discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first almost always imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is absolutely necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, *never drive them away*, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always

attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Strive for truth, but rebuke error gently, and do not always attribute it to design, but rather to mistake in so difficult and experimental a stage of the communion as mortals at present enjoy with spirits.

Unless strictly charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are absolutely essential. Some of the original circle should withdraw, and others take their places.

A MODEL CIRCLE.

It consists of six friends, half of whom are male, half female, and one person (male or female indifferent) who is an already developed medium.

One of the gentlemen present has some magnetic power, and rather a positive will. A second is good, gentle, and kind—stout in person and very healthful, but not remarkable for intellect. The third is small, acute, observing—enthusiastic and disposed to literature.

One of the ladies is very quiet, gentle, and passive, of fair complexion, and matronly healthful organism. The second, active, shrewd, inquisitive, and dark haired. The third a writer or musician, and very sensitive, not strong in frame, yet not sickly. These persons are friends, and always in harmonious relation with each other. They each love Spiritualism, and are candid seekers for truth. They have special opinions, but except the two gentlemen, No. 1 and 3, and the lady, No. 3, have no very marked and positive characters.

These last three feel that "*they do not know everything*," and desirous to learn, they seek the spirit circle for instruction, the others chiefly from love of Spiritualism. They meet once a-week, at eight in the evening—lock the door, and neither admit others nor answer knocks. They always retain the same places at the same table; close their sittings at ten exactly, and commence and open the meeting with a sweet hymn, or spiritual song. They converse pleasantly, asking for their spirit friends when they meet—never seek for anything special to themselves, except they first state their wishes to all the circle, and obtain their consent—knowing that a strong though unexpressed wish or feeling on the part of one member of the circle will become a sharp positive angle of magnetism, which will obstruct and perhaps neutralize the rest of the phenomena.

They never if possible absent themselves from the circle, regarding it as a high and sacred privilege to commune with spirit friends. They never introduce strangers at the circle, unless the spirits desire it, or leave is first asked and obtained of the circle and the spirits.

ANOTHER MODEL CIRCLE.

A family consisting of a father, mother, and four or five children. The same rules are observed as above,—but the impressions of each must be studiously watched and followed out, as all children are more or less likely to become mediums.

Should any one of the children or young people express the least dislike to sitting, respect their feelings, as a wise monition from their spirit friends.

Another circle may be composed of five or seven males, of whom three at least should be of fair complexion, mild or sensitive dispositions, and young in years.

A party of five or seven ladies may also sit successfully for manifestations; or two ladies and one gentleman, each party observing as much of the above rules as possible.

GENERAL INSTRUCTIONS REITERATED.

Admit no ill-disposed, mischievous, ill-tempered, dogmatic, or very sickly persons to developing circles.

Seek harmonious, friendly, and spiritual natures; candid minds, reverend or truth-seeking spirits, and pure, healthful, or at least moderately healthy organisms.

Endeavour to observe the rules laid down concerning temperature, and freedom from disturbance, within or without the circle room.

Never give up in discouragement with one party, under six experimental sittings; and after evidences of medium power are exhibited, even as slight as shaking of the hands, quivering of the nerves, silent entrancement, or erratic movements, continue to sit for development for at least twelve sittings.

Study and follow out your impressions, and especially when they urge you to withdraw from circles.

RESPECT THE CIRCLE, and faithfully keep appointments made with spirits or each other.

Never seek the spirit circle in a trivial or deceptive spirit—then and then only have you cause to *fear it*.

Never permit any one to sit in circles who suffers from it in health or mind—especially those who are exercised with violence, or who become unmanageable. If such phenomena continue after three trials, assure yourself magnetism in the case of such persons is an intoxicating drug, which operates perniciously on their constitutions, and it should be carefully avoided.

Every seventh person in the world can be a medium of some kind, and become developed for external and obvious manifestations through the due and judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this, by impression or spirit direction, to be the case, let none be offended if they withdraw from circles, and only use their gifts under spirit direction, in other times and places.

All persons are subject to spirit influence and spiritual guidance and control; but only one in seven can so externalise this power as to use it consciously, or as what is significantly called a "*medium*;" and, finally, let it ever be remembered that, except in the case of "*trance speakers*," no medium can ever hope successfully to exercise their gift in a large or promiscuous assembly; while trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond *their own normal capacity* in the MATTER of the intelligence rendered—the magnetism of the spirit and the spirit circle being but a quickening fire, which inspires the brain, stimulates the faculties, and, like a hot-house process on plants, forces into abnormal prominence dormant or latent powers of mind, but *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, tipping, and other forms of test mediums, the intelligence or idea of the spirit is always measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is thus limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change, or re-create it.

EMMA HARDINGE, *Medium*.

REPORTS OF PROGRESS.

A TEMPERANCE AND HYGIENIC HOSPITAL, HOME,
AND COLLEGE FOR LONDON.

PRELIMINARY ANNOUNCEMENT.

It has been proposed to establish in London an hospital for the treatment

of diseases strictly in accordance with the principles of temperance and the laws of health. It is a notorious fact, for which all should be grateful to the God of truth, that those practitioners of the healing art who do not prescribe alcohol, or any poisonous drugs whatever, have unequivocally greater success in the treatment of disease in all respects, resulting in a lower death rate—quicker recovery—more pleasant medication—and at much less expense than those who practice the drug system. Persons of ordinary intellect who have adopted this *nature's* method of recovery have, in numerous instances, brought up large families in health and vigour, without the presence of a doctor of any kind in their houses for years.

The peculiar mode of treatment which is proposed to be practised in this hospital allows nature to do her work of clearing the system of impurities by the recuperative process termed disease, aiding her in such ways as are in accordance with the laws of physiology and health. The old drug system does the reverse of this by pouring into the patient all kinds of hurtful poisons, including alcoholic liquors; thus giving the recuperative organs double work to perform, in having to contend with disease at the same time. This occasions numerous premature deaths, which, if nature was left to herself, would be avoided. For these reasons many individuals belonging to the upper and middle classes, who can afford the luxury, give up the family doctor and his absurd treatment, and resort to a Hygienic Establishment, the sea-side, or take a season of travel, and come back recruited and refreshed in mind and body, even after having been given up by the faculty. There are some dozens of these Hygienic Establishments scattered throughout Great Britain and Ireland, and in the season they are crowded with grateful patients. Their popularity is continually on the increase, and the enlightened public sentiment which they foster, has produced the demand made by this prospectus, which asks the question,—why should not the poor be supplied with these life-saving influences which are at present only within the reach of the wealthy? The poor have to be drugged in a more expensive way, entailing on society many ruined constitutions, bereaved families, and intemperate habits, which have to be atoned for out of the parish rates. It is therefore proposed that a Temperance and Hygienic Hospital be at once opened in London, towards which pecuniary and other assistance is earnestly solicited. The system of medication practised would entirely supersede the use of alcoholic and poisonous drugs of all kinds, by the scientific application of air (hot and cold), water (warm and cold), proper and nutritious diet, exercise, rest, magnetism, and other sanitary and physiological influences, which are the sources of life, both in health and disease.

Associated with the Hospital would be a Home for those who desire to avail themselves of the treatment, by paying the usual fee for board and attendance.

A College is also proposed for the education of young men and women in Physiology and Hygiene, so as to qualify them to practise the healing art in all parts of the country. The patients would also be students, and having once been under treatment, they would be enabled to attend to themselves and families on subsequent occasions. By the establishment of this institution, its promoters believe many valuable lives would be saved, much misery and suffering prevented, temperance and sanitary reform essentially promoted, and difficult social problems, relating to the high rates and conditions of the lower classes, effectually solved. Such an institution especially recommends itself to, and demands the support of, the friends of temperance. Its practical value in demonstrating the propriety of treating disease without alcohol, will prove a certain death-blow to that murderous system of alcoholic medication, which is at present the great stumbling block in the way of temperance progress.

Temporary Offices—32 Jewin Street, Aldergate Street, London, E.C.
 Treasurer—T. H. Ellis, Esq., 51 Jewin Street, E.C.; Chairman—Mr J. Burns (of the Progressive Library), 1 Wellington Road, Camberwell, S.; Secretary—J. W. Richardson, 47 Mansell Street, Whitechapel.

Mr Fleming, the intelligent proprietor of the Turkish Baths in Halifax, floods the town with instructive tracts on the bath. Such enlightened management would cause these baths to be a success in many places where they are otherwise a failure.

Mr Marshall, of Barnsley, has opened hot-air baths, which he advertises at the following prices:—First class, 6d; second class, 3d; shampooing, 2d extra, from 5 to 10 in the evening. We wish there were such spirited men in every town in Great Britain.

A paper on "Health, and Hints on how to preserve it," was recently read by a member of the Derby Phrenological Society, at one of its weekly meetings. The paper was printed in the *Gazette* of January 10, 1868. By such means a society may exercise a beneficial educational influence on the community.

An important discussion on the merits of the Turkish Bath has been going on in the Cork papers. Dr O'Connor had been kind enough to attack the bath, whereupon Dr Barter and Dr Griffith followed suit in well-written letters full of sound logic and incontrovertible facts. They cut up Dr O'Connor entirely, and the result has been most beneficial to the movement in Cork. If the opponents of the bath everywhere only had the honesty to let their objections appear in public print, they would do the health question more good than any other agency whatever, as the more intelligent portion of the community would then have empty vessels whereupon to beat with the hammer of truth, and thereby call the attention of an indifferent public to their best interests.

From the *Morning Star*, Monday, November 11:—"A magnificent volume, by S. R. Wells, of New York, and published by James Burns, of 1 Wellington Road, Camberwell London, entitled, "New Physiognomy," or signs of character as manifested through temperament and external forms; and especially in the human face divine, is exhaustive of this ever-interesting theme. No such work as this has ever appeared before, and that in many respects. Here there are upwards of 1000 illustrations. The style is most lucid, and every department of the work is eminently presented in a popular form. Then the subjects are exhibited in connection with illustrious characters; amongst such we have Richard Cobden and John Bright, Parnell and Charlotte Bronte, Cobbett and Canning, Dickens, Carlisle, Hugh Miller, and Father Matthew, John Stuart Mill and Mazzini, Tholuck and Archbishop Whately, and among the lower stratum, Sayers, Mace, and Sullivan. There are also several ideal portraits given, as that of St Paul, and others. As a work of instruction it cannot fail to meet with an immense circulation with all students of phrenological and ethnological science, and it ought to find its way into all scientific libraries, and also into all book clubs, and would afford endless amusement as well as information during the winter evenings to all mechanics and working men's club institutions. We only add that the letterpress, paper, and printing are all that could be desired, and the whole volume is a striking exhibition of American skill and tact in getting up works for the use of the million.

The same publisher has just issued "No 1 of a series of popular hand-books for town and country, entitled, "Illness: its Cause and Cure," being designed to be a complete medical adviser. Any cheap work that will aid the masses to understand the laws of health and give simple directions in cases of consequence, is a real boon to the people. We think this simple unpretentious work does this effectually, and, therefore, should have a place

in every cottage library in the kingdom. It is only fair to add that this work is not in favour of swallowing large quantities of drugs, or making alcoholic drinks the panacea for all our ills.

HIRWAIN, SOUTH WALES.—I am glad to tell you that Spiritualism is making rapid strides in this small place; it also proves itself to be extremely contagious, for it has spread from here to all the neighbouring towns and villages—ministers taking part in the circles. There are now at least 40 circles. It is now too late for the churches to oppose it. Some of the best men of our churches are members of and attend circles regularly.

The Working Men's Club, Rupert Street, Haymarket, London, has adopted a means for making it successful. Large premises have been taken, and intoxicating liquors are to be sold. The inaugural dinner took place on January 18. The ales and wines drank on that occasion being supplied from the tap and cellars of the Club. Truly there is too much success in this direction already, as the flourishing state of gin palaces everywhere attests.

SECOND ANNUAL REPORT OF THE GLASGOW ASSOCIATION OF SPIRITUALISTS. Glasgow: H. Nisbet, 164 Trongate. The terms of commendation which we felt it our duty to award to its predecessor are amply merited by the Report before us. The list of office-bearers, constitution, and rules are again given, and are an excellent guide to such as are about to form such an association. Since last report upwards of 30 public meetings have been held. In the report of the annual meeting Miss Chapman's "Inspirational Address," and "Inspirational Song," are referred to in commendatory terms. "The great want of the city is a *good professional physical medium*." The library is doing a useful work, and the committee have authorised the publication of 20,000 tracts. The income during the year was £27 6s 6d. The Report does not extend to the time of Emma Hardinge's lectures, but the lecture by her, which appeared in our last number, is appended to the Report, also rules to be observed for the spirit circles, which we gladly transfer to our pages.

Since his arrival in America, J. H. Powell has published an account of the treatment to which his family and other passengers were subjected during the voyage to New York on board the Cunard steamer Malta. Without endorsing all the minor complaints which Mr Powell brings forward, he gives abundant evidence of gross cruelty, filthy and indecent accommodation, careless and deficient attention, and shameful waste practised by the company's servants on board these ships. It is not our purpose to reproduce Mr Powell's experiences, yet we gladly call attention to the abuses which he so graphically points out, and would urge that the arrangements on board such ships should be scrupulously investigated and reformed. We hope those of our readers who are in a position to do so will procure Mr Powell's pamphlet, and have the subject discussed in the public press.

A remarkable phenomenon is recorded in the *Banner of Light* by W. A. Danskin, of Baltimore. A solid iron ring, weighing fourteen ounces, and measuring but fifteen inches on its inner circle, has been placed around the neck of a young man, whose head measures 22 inches in circumference. He had been for sometime a medium for the rope manifestations. A ring of the above description was recently made, and placed beside the medium in a dark room, when, after 40 minutes, it was found round his neck, much to his surprise and consternation. It has since been done many times, often in public assemblies. The ring has been marked, and other rings have been used secretly by those who tested the phenomenon. It is supposed to be one of the most remarkable spiritual manifestations that has yet been recorded, and it shows that a means exists for expanding metals without having recourse to the mechanical processes of the blacksmith. Of a

similar nature, but even more remarkable, is Mr Home's phenomenon of elongation and compression of his body.

THE QUEEN'S SUNDAY.

A correspondent of *Lloyd's Weekly Newspaper* says:—As an admirer of the spirit of the article "Rich and Poor Sundays," I cannot but think you will be pleased to give, through your wide circulation, increased publicity to the following, from the warm-hearted book that our good queen has graciously issued to her loyal subjects:—

Her Majesty writes under date Sunday, Sept. 11, 1842: page 33.—"We walked in the garden. . . At twelve o'clock, we had prayers in the drawing-room. . . It poured the whole afternoon: after writing, I read to Albert the three first cantos of 'The Lay of the Last Minstrel,' which delighted us both, and then we looked over some curious fine old prints by Ridinger."

Under date (page 93) Sunday, Sept. 19, 1847.—"We set off at four o'clock, the yacht rolling considerably. . . At twelve o'clock, Lord Adolphus read the short sea service. We then talked over our voyage, and what could be done. . . It was at last decided to start again at three, and get this evening to the Mull of Galloway . . . and this was our last glimpse of dear Scotland."

Under date (page 269) Sunday, August 12, 1849.—"The weather no better, and, as there seemed no hope of its improvement, we decided on starting at two o'clock, and proceeding either to Loch Ryan or Lamash. Lord Adolphus read the service at half-past ten . . . the preparations on deck for the voyage were not encouraging. . . We started at two . . . at five we entered Loch Ryan, truly thankful to be at the end of our voyage."

Under date (page 287) Sunday, August 23, 1846.—"On waking, the morning was so lovely that we could not help regretting that we could not delay our trip a little, by one day at least, as the council, which was to have been on the 25th, is now on the 29th. . . While dressing, I kept thinking whether we could not manage to see Falmouth, or something or other. Albert thought we might, perhaps, see one of the Channel islands . . . and it was settled that we should go to Guernsey, which delighted me . . . the day splendid . . . and at about half-past nine we set off."

Under date (page 300) Mounts Bay, Sunday, September 6, 1846.—"At half-past eight o'clock, we got into our barge . . . and proceeded, without any standard, to the little harbour below St Michael's-mount. . . We disembarked and walked up the mount, and entered the old castle. . . At half-past eleven, Lord Spencer read on deck the short morning service, generally read at sea, which only lasted twenty or twenty-five minutes. . . Albert made a most beautiful little sketch of St Michael's-mount. About four, we came opposite to some very curious serpentine rocks. . . Albert was very anxious I should see the beautiful little caves in these serpentine rocks, and accordingly I got into the barge with the children, and we rowed to these rocks. . . We proceeded on our course, and reached Falmouth before seven."

Here behold the revelations of a happy, sensible, and truly religious life. What will the Crystal-palace saints say to the above Sundays? Let us rejoice that we live under the example, with the beneficent rule, of a genuinely religious and liberal-minded sovereign. Is there no one who will see fit to reprint the above extracts somewhat in the way of a "counter-blast" for exchange, in the coming summer, with the "damnation-dealing tracts of the wry-faces" who obtrude upon the poor (not the rich) wherever a suburban hill or field-side woos the toiler from the pauper conspicuousity of the "free-sitting," or the gloomy "work-a-day world" streets of London? Gladly, to distribute such wholesome tracts, would I devote many Poor SUNDAYS.